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Chronicle

Home News.—A further stage in the apparently fruit-
less negotiations between miners and operators of anthra-
cite coal was reached by Mr. Lewis when, in his answer
to the letter of Mr. Warriner, men-
Coal tioned here last week, he rejected all
suggestion of arbitration and repeated

that peace can come only when the operators accept wage
increases and the check-off. This ended the negotiations
for the time and everything seemed ready for a strike.
Meanwhile, various government agencies advanced pro-
posals which were interpreted as intended to force the
hand of the hard coal miners. One of these was a reduc-
tion on railroad rates of hard coal substitutes and the
other was a move looking toward the mingling of the hard
and the soft coal issues. On August 13, however, the
Interstate Commerce Commission published a decision in
which it refused to lower the rates of bituminous coal
between West Virginia and New England. This decision
was held by the miners to encourage the non-union soft
coal operators who have been fighting the union for many
years. On August 12, the N. C. W. C. Social Service
Department published a plan of solution by which the

Baltimore and Ohio plan of cooperation would be extended
to the coal industry.

The Belgian Commission met the American World War
Debt Commission at Washington in several continuous
sessions but ended for the time on August 15 with the
understanding that further negotiations
The Belgian Debt were to be between the President and
the Belgian Cabinet at Brussels. The

conference had opened with very fair words on both sides,
the Belgians announcing their purpose of meeting their
financial obligations, and the Americans promising that
the terms of this country would not be too hard. As the
meetings were held in secret, little was known about the
actual progress of the negotiations. On August 14,
however, Treasury officials declared that a number of
obstacles had been overcome and they continued to be
optimistic. The same officials added that Belgium has
agreed to fund both the pre-armistice and the post-armis-
tice debts without demanding that the United States accept
German bonds for any portion of the total. The Ameri-
can Commission consented to a moratorium of interest
and to interest rates somewhat lower than those contained
in the British settlement. The bone of contention appeared
to be the interest rates, which the American Commission
considers fair and which Belgium is not prepared to
accept as within her capacity to pay. The Belgian Com-
mission declared that to accept these rates would require
the permission of the Belgian Cabinet, while from
Brussels it was reported that no agreement would be
finally accepted without being submitted to the Parliament.

An important announcement came from Swampscott on
August 12 in regard to commercial aviation. Certain
engineers and financiers had asked for the lease of the
"Los Angeles" by a company to be
Aviation Developments used in a proposed daily airship line
between New York and Chicago. If

this experiment proves profitable, these promoters are pre-
pared to extend the dirigible ship routes further to the
west and to the south. It is said that Mr. Coolidge favors
this proposal, especially since the "Los Angeles," formally
the ZR-3, was turned over to us by Germany on the con-
dition that it be not used for military purposes. Two
other groups are known to be interested in commercial
aviation, one of which at least will use airplanes. This
latest move will undoubtedly have important military and
diplomatic results.

On August 14 it was reported from Swampscott that President Coolidge has come to the conclusion that the World Court proposal will be adopted by the next Congress, and it is expected it will be a feature of his message to Congress.

The World Court

In some quarters this announcement is looked upon as a move in the old struggle between the President and the Senate. Many Senators face doubtful contests for re-election, and the President's pronouncement is considered to serve notice upon them that they need expect no help from him unless they accept the World Court proposal.

General Lord, Director of the Budget, in conference with President Coolidge at Swampscott on August 10, tentatively submitted budget estimates for the next fiscal year that fall within the \$3,080,000 limit suggested by the President last June in his talk with the Federal department heads.

Budget for Coming Year

The Director's plan, as it is to be offered Congress, will involve a reduction of \$20,000,000 in the preceding year's estimate, and will chiefly affect army and navy expenditures without, however, hampering extension of the air-service branches of either department. General Lord feels that the end of the year should show a minimum surplus of \$300,000,000 in the Treasury, which ought to result in a generous reduction in taxes. This accomplishment, it will be recalled, was the chief concern expressed by the President in his last speech in Washington.

Pending official reply to the note of the Berlin Government, recently delivered by Baron von Maltzan, German Ambassador, asking for the return of German property seized in the United States during the World War, the State Department has made it clear that the matter is entirely

Return of German Property

in the hands of Congress. The latter's right to determine what disposition is to be made of the sequestered property will not be affected by the Treaty of Berlin. It is predicted that in the probable discussion of the question by the coming Congress, Senator Borah, Chairman of the Senate Foreign Relations Committee, will lead a fight for return of the property, consistently with his attitude in the matter of war-time confiscation of property of private individuals. The former German holdings consist of cash, real estate, stocks and bonds, mortgages, etc., the first item alone amounting at present to approximately \$150,000,000.

China.—Tientsin has been the scene of serious strike riots during the week resulting in extensive casualties. The disturbances began when workmen, mostly Shanghai residents, used the firing of an employe as a pretext for destroying the property of the mill and threatening its manager, an American, who with his wife and family were compelled to make a hasty retreat. Police were called and put a cordon around the mill, but the rioters threw stones

Tientsin Riots

and tried to rush the cordon and only scattered after about two hundred shots had been fired. Strikes have also broken out at Paocheng and Tientsin mills. The authorities dispatched strong reinforcements to arrest the ringleaders and disperse the rioters and they admitted that the situation was serious but took the utmost precautions to prevent further disturbances. A scheduled meeting of students and strikers was forbidden within the city. At the Yuto Sino Japanese mill damage to the extent of \$500,000 was done. There were all-day demonstrations before the British American Tobacco factory, leaflets being distributed urging a strike and causing most of the women workers to walk out.

The forthcoming Peking Customs Conference is creating considerable discussion as there is a rumor that China may demand complete freedom to manage her own customs and to handle the revenues so derived. In view of China's repeated defaults in debt payments which has made it necessary for many years past for foreigners to control China's customs and allocate the revenues thereby to meet outstanding obligations, such a demand would probably be vigorously opposed by the world powers. Meanwhile China has just created a commission to meet immediately for the consideration of the financial reorganization of the country. Chief among its problems will be the balancing of the budget and the reorganization of national and local taxation so as to provide separate sources of taxation for each.

Peking Customs Conference

France.—Before leaving Paris for his vacation, Premier Painlevé, on August 14, made clear the attitude of the Franco-Spanish authorities in the matter of peace negotiations with Abd-el-Krim. While a measure of autonomy would be conceded the Riff as a part of Morocco, any conditions for which they can hope must include recognition of the sovereignty of the Sultan and the Khalifat delegation. Such a limitation is of course repugnant to the Riffian leader, who insists on being treated as a belligerent and not as a rebel. Definite announcement that Marshal Pétain was leaving Paris on August 20, to assume charge of operations in Morocco discouraged many of the chieftains hitherto in support of Abd-el-Krim; fear of ruthless reprisals at his hands seems to have alone hindered them in making their own peace overtures before this. Success is reported in all the attempts of the newly combined French and Spanish troops and dispatches of August 12 predicted a joint campaign along three distinct sections of the front. The American aviators, thirteen in number, who volunteered their services against the Riffian tribesmen, have been constituted Squadron 19 of the Thirty-seventh French Aviation Regiment. At a banquet arranged in their honor at Rabat, Marshal Lyautey, French High Commissioner in Morocco, welcomed the United States aviators and lauded

No Peace Yet in Sight

their practical proof of friendship for France. Spain's delegation of General Saro to explore the Mediterranean coastline in the Alhucemas Bay district has been interpreted as a prelude to Spanish landing at the point where Abdel-Krim could be blocked from access to the sea.

While no contact of French and Syrian troops was reported, the French are said to have resorted to bombing all groups of suspected rebels in the Jebel Druse area,

Events in Syria

using airplanes to destroy eighty out of 120 of the rebel villages. The Druses were credited with 20,000 armed men, and have been reinforced by Arab and Bedouin tribesmen. Reports from Damascus indicated a feeling of uneasiness and fear of rebellion. Premier Painlevé reiterated his confidence in General Sarrail's ability to handle matters, and points to the High Commissioner's offer of troops for use in Morocco as proof of his lack of concern in the Syrian region. Sarrail has been the object of severe criticism at home, where he is charged not only with mismanagement of the revolt itself, but, since his appointment in 1924, of such harsh inquisitions and decrees offensive to the traditions and customs of the natives as to incite their rebellion. The present insurrection, the sixth to occur since the French occupation of Syria, was precipitated, it is asserted, by the acting Governor's mistaking a religious festival of Curban Bairam for a political gathering and forcing its dispersal by armed troops.

Germany.—August 11 was the day set aside for the official celebration of the anniversary of the adoption of the German Constitution. A serious clash, marked by

Constitution Day

bloodshed, which took place between Monarchist and Republican groups during a preliminary celebration of this anniversary, sufficed to indicate the division of spirits in Germany. The official ceremonies in the Reichstag were not interrupted by any such untoward incidents, but the lack of enthusiasm on this occasion was hardly very encouraging for the new Republic. President Hindenburg, the German Government and the large gathering assembled for the celebration seemed rather to have come together, a wag remarks, to bury the Republic than to praise it. Monarchist and Republican flags were both in evidence, although President Hindenburg heartily joined in the cheers for the Republic proposed by Chancellor Luther. In brief, a great proportion of the influential citizens in Germany accept the Republic as an accomplished fact, but they are not inclined to show themselves sentimental on the subject, nor in all likelihood would a change from Republic to Monarchy greatly disturb them. Others may be more critically inclined to ask what the Republic has done for them. But then, too, there are the staunch supporters of the new regime. What will come of it all may largely depend upon circumstances. At all events Constitution Day was celebrated in the principal

cities of Germany, with the ceremonies everywhere in charge of Government officials.

Before adjourning on August 12 the Reichstag passed the Tariff Bill. To make the discussion of this measure possible the vociferous Communists were first ejected

The Protective Tariff

from the hall. Others opposed to the measure freely left their seats, so that the Tariff Bill was passed without any further debate. For months it had been a thorn in the side of the Reichstag. A high tariff has now been placed on manufactured goods, with the highest duties on American automobiles. American cars will be taxed \$50 per one hundred kilograms, with a gradual tax reduction in the course of time until it reaches \$16. Since in all likelihood American cars will be able to compete successfully even with this tax, the number of imported cars from any single company is limited. The tax on foodstuffs was fixed at 85 cents for a hundred kilos of wheat, 72 cents for oats and rye, and 48 cents for corn. Live animals imported for slaughter are taxed \$4.30, frozen meat \$10.70, and prepared meat as high as \$28 per hundred kilos. By abolishing the middleman the German Government hopes that prices will not actually be any higher for the consumer. Raw stuffs needed for German industry are mostly duty free, but semi-manufactured goods are heavily protected. The tariff, it is believed, will not reduce American business, but other competitors will probably be eliminated from the German market.

The original plan for a preliminary conference of legal experts to deal with the knotty problems of the security compact has been abandoned and the New York Times

Security Pact Conference

correspondent cables the news of a conference that is now very likely to be held at the end of this month by the Premiers and Foreign Ministers of Germany, France, England and Belgium. The desire of the German Government is to have an immediate gathering of men who have full power to make binding decisions. Dr. Stresemann, the German Foreign Minister, indicates that no further exchange of written documents will now be called for after the reception of the latest Allied security note. The way lies open for oral discussion. A conference of jurists, however, Dr. Stresemann points out, could merely arrange the agenda for the main conference, while even a meeting of Foreign Ministers would not suffice to draw up any binding decisions. The place of meeting is also under discussion. The Allied Powers had wished to choose Geneva for the proposed conference, but both the German Chancellor and the German Foreign Minister strongly desire that London be selected. One of their reasons is that Ambassador Houghton would there act as American observer. They regard his activities as one of the main factors in bringing the security idea to the stage at which a conference has now become possible. The period has also been reached at which it is timely to discuss the evacuation of Cologne, and when it will be

possible to fix a date for the departure of the British troops. From the German point of view the fulfilment of this clause of the Versailles Treaty is essential before the security pact can be signed and Germany make her application for entrance into the League of Nations.

Great Britain.—Dispersal of Parliament for the long vacation has not stopped comment of the Government's method of obtaining a truce in the coal-mine dispute. After

*Aftermath of
Coal Subsidy*

the feeling of relief at the averting of a national calamity passed the country awakened up to count the cost of peace. The first instalment voted for a subsidy was £10,000,000, but there is a general admission even by conservatives that it will ultimately involve the taxpayers in a loss of more than £20,000,000. The Government guaranteed the miners their minimum wages on the existing scales and the owners the proposals they put forth on July 1. At the time these latter were considered altogether too drastic, as they were actually intended only as bargaining proposals. Accordingly the Government's concessions surpassed even their most sanguine expectations. The subsidy is especially criticized as being given without any conditions that will induce the industry to reform or reorganize itself. The miners usually see in the subsidy a victory for their cause, "the greatest in the history of the labor movement," according to their Secretary. The Government promised a full inquiry into the industry, but Mr. Baldwin finds it difficult to name the personnel of the Royal Commission to investigate in a way that will satisfy all parties. So many commissions in the past have failed to untangle the snarl that eligible men are reluctant to serve. Leaders of the miners have been pressing the Premier for a representative on the commission but he declines this, as the owners are not represented.

The French Foreign Minister, M. Briand, and the British Foreign Secretary, Mr. Chamberlain, passed two days in "conversations" respecting the Security Compact.

*Security Pact
Agreement*

The French Minister insists on the term, maintaining that "conferences" imply too much formality and are not advantageous for a common discussion of diplomatic problems. At the conclusion of the "conversations," which took place in London, both Governments issued official *communiqués* in which they stated substantially that the meetings had resulted in a common agreement regarding the tenor of the reply which the French Government in accord with its allies proposed to make to the last German note relative to treaties of mutual guarantee and arbitration. Just what was the nature of the mutual concessions evidently made by the two Governments in framing a reply to Germany was not announced. The visit of M. Briand to London was most pleasant. On his arrival he was informally met at Victoria Station by Secretary Chamberlain, the French Ambassador, and attachés of the French legation. Contrary to general anticipation,

before the meetings begin at the British Foreign Office M. Briand received an invitation to Buckingham Palace where he had a very gratifying audience with King George. The latter expressed to the French statesman the sincere hope that his visit to England would promote an amicable understanding between the French and British Governments. A great deal of comment was caused in diplomatic circles by the fact that both at the luncheon and the dinner tendered M. Briand the American Ambassador was a guest. This is commonly interpreted as an indication of the desire on the part of the British Government to interest America in European problems.

Ireland.—In an effort to clean up the congested tenement districts in the center of the city the Dublin Borough Commission has arranged to build one thousand new

*Industrial
Activity*

houses at the expense of the municipality. It is computed that there are now 15,000 families living in one-room tenements throughout the city. During the recent Horse Show Week, the Dublin Industrial Development Association organized a pageant portraying the great variety of Irish industrial life. In addition, the Association prevailed upon numerous Dublin merchants to make special displays of Irish manufactured goods. It is felt that as the result of this advertising a new impetus will be given to trade in "Made in Ireland" goods.

Vice-Admiral Andrews, commander of the American naval forces in European waters, during his recent visit to Ireland on the cruiser Pittsburgh was very cordially

*American Seamen
in Ireland*

welcomed in all quarters. At Dublin he himself gave a social function at which there were a great many guests present. On land the Royal Dublin Society was host to the officers at the Horse Show. At Belfast the officers of the cruiser were the guests at a luncheon given by the city authorities. The Lord Mayor in a speech recalled that Irish grit, courage and tenacity were recognized factors in the American War of Independence.

Next week's issue of AMERICA will contain three articles of great interest on various Catholic activities in this country, Ireland and the East. The first will be "The Knights at Work," Eugene Weare's account of some of the social achievements of the Knights of Columbus here and abroad.

Rev. T. Corcoran, S.J., a recognized authority on education, will write on "Catholic University Education in Ireland." Another paper by the same author will appear in an early issue.

"East and West Meet," by AMERICA's eastern correspondent, Miss Christitch, will tell the story of another of the many Catholic conventions of the summer.

The Knights in Convention

EUGENE WEARE

Special Correspondent for AMERICA

THE scene is the lobby of the finest hotel in northern Minnesota. The occasion is the annual meeting of the Supreme Council of the Knights of Columbus. Some three thousand delegates and their friends have assembled in the attractive city of Duluth to participate in the annual gathering of "the noblest clan in all creation."

Strange rumors fill the air. There is some talk of dissension, of dissatisfaction, of unfriendly combat. A lone journalist, travel-stained, weary and tired, stands afar off, like the humble publican, but with heart vibrant and joyful. For him, the day of days has arrived. The oft-predicted "split" in the Knights has come. A real, old-fashioned "row," with charges and counter-charges, personal persiflage and private rancor—all good "copy"—is about to be staged. It is an attraction well worth three thousand miles of railroad discomfort.

The trained eye of the journalist notes the presence in the hotel lobby of a suspicious-looking gentleman who engages himself in whispered conversation with a number of the delegates. He is seen to move about the lobby quietly but tirelessly. His plan appears to be to engage his brother delegates in whispered conversation and, at the proper moment, to slip into the palm of his listener's hand a small white piece of paper, evidently some sort of a "slate" for the balloting. This mysterious one has about him all the ear-marks of the trained electioneer. And that his efforts are not without favorable response is evident from the cordiality with which his message is received by all whom he approaches.

Thinking to get "in the know," the journalist puts himself into the way of the whisperer. After an hour, and more, of strategical movements, hither and thither upon the floor of the lobby, the mysterious one's words become audible at last: "Say, brother, some of our fellows are trying to further stimulate devotion to the 'Little Flower.' We've formed a League among some of our crowd and we want to get in as many as we can." Then, producing the small, white piece of paper—the "slate" for the balloting—and pressing it into the journalist's hand, he adds: "This will tell you all about our plans. Take it home with you and if you can do anything to help, please do it."

This experience with the mysterious whisperer is

herein set out in detail because it may be said to typify the reaction which, almost invariably, follows upon the annual meeting of the Knights. Always there is the advance information that there is to be a flare-up, with all sorts and kinds of changes, both in policy and in personnel; and always there is the same result: the leadership in the organization continues on, the sound policy of conservatism is endorsed and maintained, and the general work of the Order broadened and extended.

This is not to say, however, that there is a complete and thorough accord among the Knights concerning the many problems with which the Order has to do. Even to suggest such a thought is preposterous. But, in the face of the tremendous tasks which the Knights have in hand, the disagreement such as it is, is indicative of a healthy condition which augurs well for the future of this sterling body of our organized laity. Later on, in these columns, something may be said of the aims and purposes of the "minority" group, so called. For, be it noted, this is a formidable group of seriously minded men who have at heart the welfare and advancement of their Order. Their "case" unquestionably merits serious consideration.

For the present, however, it may be well to confine ourselves to a consideration of the tremendous advance of the Knights during the past year. That there has been a noteworthy progress is undeniable. The reports submitted to the delegates at this year's annual meeting tell a story which, for sheer immensity of achievement, is without parallel in the history of Catholic lay activity in modern times. Because we have grown accustomed to the practice of the Knights in doing very many big things in a big way there may be a tendency to underestimate those of less spectacular appeal. But when these are examined it will be noted readily that "peace hath its charms no less than war," and that the magnificent accomplishments which stirred the nation a few years back have their counterpart in the quiet, effective work which is now being carried on.

In order to indicate something of the magnitude of the various work which the Order now has in hand it may be well to set down here that the total assets, exclusive of certain "special" funds, amount to more than \$21,500,000. In addition to this huge sum there

are items of money in hand totaling almost \$3,000,000. During the past year alone the increase in the general assets amounted to \$2,390,000.

The total revenue received by the Supreme Officers last year amounted to almost \$5,500,000. About \$3,000,000 were expended during this same period, more than half of which went to pay "death benefits" to deceased, insured members. About \$1,100,000 was spent by the Supreme Office in the general conduct of the work of the Order; \$172,000 was spent in the important Italian Welfare work and \$31,000 was spent by the Fourth Degree Knights, chiefly in the promotion of the work of the Historical Commission. Out of the "special" funds there was paid almost \$800,000 for educational activities and \$731,000 was expended for services in the hospitals to veterans of the World War.

During the past year, as a result of what has been characterized as a "continuance of the wholesome evaporative process which set in shortly after the wholesale and unprecedented growth that came at the conclusion of the war," the total membership of the Order decreased to the extent of 18,000. It is worthy of note, however, that there was an increase of "insurance" members of about 3,000. The total membership of the Order is now 751,000.

The progress in the work of maintaining the insurance feature of the Order's work is highly commendable. The total amount of insurance now in force exceeds one-quarter of one billion dollars. And this, despite the fact that less than one-third of the entire membership is included in the insurance class. To support this huge responsibility there has been set aside in the mortuary reserve fund almost \$21,000,000. Last year \$1,630,000 was paid out to the heirs or "next of kin" of 1500 insured members.

Not the least interesting of the many undertakings which the Knights have in hand has to do with the printing and publication of *Columbia*, the official mouthpiece of the Order. The readers of *AMERICA* will be glad to know that under the editorial supervision of Mr. Myles Connolly, a frequent contributor to these columns, *Columbia* has attained a position that is strikingly unique in the field of modern periodical publication. It is, unquestionably, the best journal of its kind in our language. It has about it an appeal which is, at once, both instructive and entertaining and it merits a place in every home in the land where there is any solicitude whatever for that fine culture which has ever been the proud possession of our Catholic tradition. Mr. Connolly has done that which we were wont to say was the impossible. He has pointed the way to better and finer and nobler things in the scheme of journalism and merits a place up, somewhere, among the stars. Of course, it is the Knights who have made possible Connolly's

remarkable experiment and to them no small measure of credit and appreciation is due.

Last year more than 9,000,000 copies of this very excellent monthly were distributed by the Knights at a cost of \$329,000—less than four cents per copy. And in the face of the stupendous achievement which Mr. Connolly has brought about in his less than twelve months' tenure of office, I am tempted to suggest that the money thus expended will surely come back to the Knights a hundredfold. It is an investment that will pay dividends, as the years accumulate, in a finer culture among our Catholic men and women all tending most surely to "the restoration of all things in Christ."

It has been said that the most important task which the Knights now have under way is the work in the Eternal City in the interest of the Italian youth. It will be recalled that this work was undertaken about five years ago upon the specific solicitation of the then reigning Pontiff, Benedict XV, whose great heart was torn by the machinations of a group of Protestant invasionists from the United States who sought, under the guise of aiding in the works of social welfare and betterment, to destroy the faith of Catholic children of Rome. In response to this stirring appeal of the Vicar of Christ, and without much of the blare of trumpets, the Knights have gone to work in Rome and their accomplishments to date have been truly remarkable. Four huge playgrounds and recreation centers have been constructed at a total cost of almost half-a-million dollars. In all, one million dollars has been donated for this work, which has been done under the specific guidance of the Supreme Pontiff himself who has repeatedly manifested his deep interest and gratitude in the accomplishment of so necessary a task.

Added to all this there has been a unique and distinctive achievement by the Knights in the field of popular education, in inaugurating a nation-wide plan for the care and aid of our growing boys, in the care and training of our disabled veterans. In another paper, soon to follow, something will be said of these important undertakings, and something, too, of the views of the "minority," likewise important and no less interesting.

At the Convention in Duluth all the supreme officers and directors whose terms expired were re-elected, viz.: Supreme Knight, James A. Flaherty; Martin H. Carmody, of Grand Rapids, Deputy Supreme Knight; William J. McGinley, of New Haven, Supreme Secretary; D. J. Callahan, of Washington, D. C., Supreme Treasurer; Edward W. Fahey, of St. Paul, Supreme Physician; Luke E. Hart, of St. Louis, Supreme Advocate; the Rt. Rev. Mgr. P. J. McGivney, of Bridgeport, Supreme Chaplain, and David F. Supple, of San Francisco, Supreme Warden.

Christian Names in Irish Families

J. C. WALSH

IT is astonishing how long the same Christian names stick in the same family. For instance, wherever there are Butlers there is pretty certain to be a "Toby," but how many realize that for now nearly eight centuries this form of honor has been paid by this one family to the memory of Theobald, Archbishop of Canterbury, predecessor of St. Thomas à Becket?

Harvey Walter married Maud, daughter of Theobald Valoines, who was so named out of compliment to the Archbishop, and then for five generations, or say from 1160 to 1300, a Theobald was at the head of the house of Walter. The sequence was only broken then because the fifth Theobald died unmarried, and was succeeded by an Edmund, who first definitely took the name le Botiller, or Butler. The name Theobald, however, continued in honor in every one of the numerous branches of the family, and the branches became very numerous indeed as the centuries rolled on.

Moreover, Theobald the fourth and his neighbor, Walter de Burgh, about 1250, both married daughters of John Fitz-Geoffrey Fitz-Piers, whereupon the de Burghs called their second son Theobald and the Walters called theirs Edmund, a Burke name. The name Theobald persisted in the Burke family, but as they gravitated to Connaught and became increasingly Irish it was oftener called "Tibot." Certain of the family of Walsh were associated with the Burkes in their possessions, in Tipperary and Limerick, with the result that at Carrickmines, in Dublin, the name Theobald alternated with Richard, certainly from 1400 to 1641, and very likely for nearly a century before that. In the same way, and because of like associations, it runs through a dozen other families.

This marriage to the granddaughter of Geoffrey Fitz-Piers brought in, besides much property, another Butler name that has persisted for nearly seven centuries, for is there not a Pierce Butler on the Supreme Court of the United States, and was not Pierce Butler of New York among those who fell in France, as did many a namesake before him in the Galmoy regiment of the Irish Brigade, and in Sarsfield's own regiment? The name Pierce passed into many other families, in the Butler Palatinate and beyond its boundaries, but it always signified, at some stage, a Butler affiliation. James, the Butler name most familiar in these parts, one carrying conviction of capacity and power worthy of the forebears of him who owns it, first came into use as late as 1325, so that "Toby" has nearly two centuries the start of it.

The Geraldine names, Gerald and Maurice, have about

the same antiquity as Theobald. Gerald was a new form of Gerard, and Maurice, son of the first Gerald, seems to have been named out of regard for the family of Monte Morisco. In the Kildare family the name Gerald, or Garret, the Irish form, dominated the centuries, but always with many Maurices in the near distance. In Desmond they thought for awhile to establish Thomas as the name of honor, and even tried to substitute Fitz-Thomas for Fitz-Gerald, but the older name won out, with Maurice the family favorite for the Christian name. And the name Maurice was adopted by all the other families in the great lordship of Desmond, which extended from the cliffs of Kerry to the gates of Waterford.

The name Richard was carried into Ireland by several families allied to Richard of Clare, Earl Strongbow, and by others, notably the Burkes, named for King Richard I. Wherever it is found it can be traced, almost invariably, to one or other of these sources. The Burkes eventually called themselves Clan-Rickard, and from them the name spread far and wide. But there was a Robert Fitz-Richard, of the de Clare connection, in Kildare before the Burkes arrived, and others whom the Earl Richard enfeoffed in Leinster, gave his name to their sons. As is the way with families in Ireland, the name, once adopted, never disappeared.

The family of Prendergast specialized on Philip; Grace on Oliver; Bermingham on William; Fitzpatrick on Barnaby; Loftus on Adam; Dillon on Richard and Lucas; Barry on Philip and David. The Taaffes held to Richard for nearly three centuries, after which Nicholas shared the honors. The Blakes made much of Valentine, and, in at least one branch of the family, of Dominic. When Edward Blake went from Canada to Ireland in 1890 he revived the Dominic.

Among the Irish families that are still older than these, there was a good deal of diversity in Christian names, but Justin seems to have outlived the others for McCarthy, Hugh and Shane for O'Neill, Donough for O'Brien. The O'Dwyers are faithful to the memory of the chieftain of whom it was written "Shawn O'Dwyer a Glanna, joy is not for you." The O'Connors still have their Rory, the Moores their Roger (Rory), the O'Tooles their Laurence and the O'Byrnes their Phelim. Walter appears to have become the leading name of the Kavanaghs. Marcus is found among the O'Dohertys and Lucius among the O'Briens. And into every family on the Island, of course, have penetrated the names of the patron saint and the "Irish archangel," Patrick and Michael.

These are the names that came over on the sailing ships from 1848 onward. They can still be found in the directories, but a second look at the telephone book makes one feel that the continuity of centuries is by way of being broken. We seem to be approaching the dead level of the new environment. It is rather a pity, but the fact

lends new interest to one of the old name combinations when it does crop out. Doubtless we have been too much occupied about other things to know, much less to value, either the names or their historic or family association. All the more honor to those whose sons have carried the old names to the forefront in a new world.

Seeing the Parks

R. A. MUTTKOWSKI, Ph.D.

THIS is the year of the national parks. I say this advisedly, for never before has travel to the parks reached such proportions as during the present summer. In Glacier National Park, for instance, the registration had by July 8 reached a total greater than that of July 31 a year ago. The same may be said of other national parks, such as Yellowstone, Rocky Mountain, Mesa Verde, and Rainier. Whether this influx of visitors is due to the unprecedented heat waves of the spring months or to the growing interest of the public in "Seeing America first," I am not prepared to say. Probably it is a combination of both factors that has filled the "nation's playgrounds," as the National Park Service prefers to call them.

No other nation is as fortunate in its number and variety of national parks as our own United States. The Congress that in 1870 set aside a tract of land in northwestern Wyoming, with a small portion of Idaho and Montana, to be known as Yellowstone National Park, had the nation's interest at heart and deserves to be forever commemorated for its public spirit. Since the establishment of this first park others have been set aside, until they now number nearly twenty. Most of them are located in the Rockies, with the exception of Lafayette Park in Maine, Hot Springs in Arkansas, Sully's Hill in North Dakota, Wind Cave in South Dakota, McKinley Park in Alaska, and the Hawaiian Park.

The variety of scenic interests offered in these various parks is amazing. There is the most famous of them all, Yellowstone National Park, with its geysers and hot springs, its mud volcanoes and paint pots, its lakes and canyons, its innumerable springs and streams and falls, ringed with imposing mountains, impressing the receptive visitor in a hundred ways. There is Glacier National Park with its steep cliffs and rugged peaks, its glaciers and snowbanks, its many beautiful lakes and streams; the peaks not so altitudinous (most of them only between 8-10,000 ft.), but tumbled about in a way to defy the most intrepid mountaineer. There is Rocky Mountain Park, with its huge cliffs and peaks reaching to 13,000 feet; Yosemite with its El Capitan, its waterfalls, its magnificent forests and canyons; Wind Cave with its winding caverns, studded and sculptured with intricate

and mysterious formations; Sequoia and Grant with their ancient redwood trees; Grand Canyon with its magnificent perspectives and riotous, ever-changing coloration.

It will not do to make comparisons between any of these on the basis of merit and interest. All are interesting, but each in its own way. Comparison, furthermore, would be foolish and unfruitful, like those silly high-school debates on "Who is greater, Washington or Lincoln, Charlemagne or King Alfred, Grant or Lee?" And yet one hears strange criticisms. Said one young lady of Yellowstone Park: "Ugh! I detest the place. That horrid brimstone odor was everywhere!" And she wrinkled her nose delicately to express her extreme disapproval. A true criticism! I felt that one ought to apologize because the National Park Service could not very well deodorize the Yellowstone formations. Strictly speaking, that same lady should not have been in Glacier Park, either—for it was there I met her. There, too, her comfort was affected. "Never in my life," she said, "have I seen as many mosquitos, horse flies, and deer flies. And those awful no-see-ums!" (The nosee-ums are the black flies or buffalo gnats of the family *Simuliidae*.) Again I agreed with her, for her statement once more was very true. Besides, what could I say? When people observe only the disagreeable side and appear to be wholly unaware of the marvels about them, it is futile to point to the scenery and the wild life as an offset. One would think that in the short visit permitted to most tourists little items of personal discomfort would be of secondary importance. Yet the reverse is too often true. People have told me that they found Glacier Park or Yellowstone Park too cold, that the roads were dusty, the sun too hot, that the insects bothered them terribly, that the Grand Canyon was suffocating—one gathered that that was the chief impression they gained from their visits.

The strain placed on one's patience by that type of tourist is considerable. But that sort may be even outdone by the professional enthusiast. The unceasing flow of "Isn't that simply *wonderful*! It's a *wonderful* this, a *wonderful* that!" I have heard in various parks and places of scenic interest have made me hate the word "wonderful." I shiver when I hear it. Is our English

tongue so deficient in adjectives that "wonderful" must be used as a descriptive to the exclusion of other words? Marvelous, magnificent, grand, superb, great, glorious—are they not good words, too?

But the tourist was not what I set out to write about. Tourists are necessary to the parks, for the parks were reserved for their enjoyment. The National Park Service, as a definite branch of the Department of the Interior, administers the parks, trying to make the points of interest accessible, yet maintaining conditions intact and virginal as far as possible. This branch is rather recent, dating back less than twenty years, but already it has reached a high standard for service and efficiency. "Keep the parks unchanged" seems to be the slogan of the Service; "maintain the wild life, the trees, flowers, waters, animals, as far as possible in their natural state, yet accessible to the tourist." A difficult task, yet accomplished in truly splendid fashion. And the Service has to be versatile, for in the Park Service a man might be a zoologist, botanist, wild-life expert, fish culturist, fisherman, engineer, mechanic, carpenter, surveyor, geologist, guide, road builder, any one of these; yet in the course of his work the Park Ranger finds need to be everything in turn, since tourists expect the men to be not merely founts of general information, but experts along every conceivable line of knowledge.

And then there are national monuments, including places of scenic, historical, and ethnological interest. Battlefields, canyons, natural bridges, caves and caverns, springs, ruins, fossil beds—the country is studded with these spots, about fifty of them, again mostly in the Rockies, yet with a fair sprinkling in the eastern States. Our country abounds with additional places of interest, many of them needing only a local stimulus to be preserved to the future as national monuments.

And finally one should not forget the national forests, chiefly in the northwest, but a fair number scattered through the eastern, southern and middle tiers of States. These, too, are accessible to tourists in most places and contain many scenic features worthy of preservation. It is probable that many of the national forests, or at least considerable portions of them, will be reserved for recreational purposes throughout the country.

Nor are the States lagging behind the national Government. There are State Parks in various parts of the country, such as Palisades State Park in New York, Custer Battlefields State Park in Montana, Shoshone Falls in Idaho, and many others. In fact, the national movement to create national parks, game preserves, forests, and monuments is now being extensively imitated by various States by the setting aside of tracts of land as parks, game preserves and state forests.

The whole movement indicates a healthy change in the character of our nation. Young and growing America had little interest and liking for conservation and preservation. The nineteenth century was fearfully wasteful

of the nation's resources. Tremendous as the resources were, exhaustion was foreseeable by the end of the century. Reaction came, and in the right direction. That we still have regions of interest, that we do not have to visit the commercialized scenery of Europe for enjoyment, but can travel at home to places far exceeding in beauty and interest the show places of other countries—that is due to the movement for conservation which marked the beginning of the present century in our national life. To preserve them for future generations in as intact a form as possible is no mean task; and perhaps the thoughtful tourist who has enjoyed his visits to the parks has also learned to appreciate what it means to preserve these spots for the future and will lend his voice and vote to extend their usefulness.

The Doctor and the Cantaloupes

JOHN LA FARGE, S.J.

THERE can be Providence even in a thunder-squall and a blow-out, so I laid claim to some heavenly recompense the other evening, when I found myself too late on the road to return for supper at the rectory, and stopped at Frank Harris' house for a bite to eat. Frank and his wife were both sauntering in from the tobacco-field, where they had been making a sort of tour of inspection after the great downpour, and were enjoying that wonderful feeling of golden freshness and greenness and general delight that envelops you when the "drought breaks." As they opened the parlor door with a hearty welcome, the setting sun shone right on the diminutive statue of Our Lady, before which the little family gather for their night devotions. Providence had not forgotten us, for that very moment Frank's biggest boy burst in with a mess of perch from the creek. It was not long before the snow-white table linen, the blue and white china, the gilded coffee-pot, the crisp Maryland biscuits, honey, tomato-jam and cantaloupes (they had let them down the well that morning in a basket), and the superb fish, made me forget the miseries of the road, and made them happy in the thought that they were able to "eat" their pastor.

Before my blessing the baby, however, as a farewell rite, Frank had a question to ask, as a Catholic, yea, as a Negro, a question trite to us, but new to him: "Does Evolution let you be a Catholic?" It was a little startling from one whose main problems up to this had been concerning the Ember Days, or the way to make a natural little heathen learn the Five Things Necessary for Confession, as per the No. 1 Baltimore Catechism. But the source of this questioning was at hand, the weekly Negro paper, to which Frank, and most of his cronies, subscribe, and which they scan from beginning to end. The paper is ably written, often with uncommon ability. Style, tone, language, editorial acumen, news handling, freshness of features, all are up to the best of white dailies,

and better than many of our higher-priced popular periodicals. Apart from the flashy news element, the treatment of current affairs is sober, free from bitterness and defiance, and sticking strictly to the point of improvement and edification of the race.

"You see," explained Frank, "the Doctor," referring to the principal writer in his weekly, a man of well-deserved national reputation, "the Doctor is a religious man. He says he wouldn't take religion out of a man's heart for all the world. And yet he says he believes in Evolution. He believes those old Middle Ages are gone, and the time of Evolution is come."

"And what is the result?" I asked.

"The result is, he just can't get religion and Evolution to agree. And he says the ministers have got to find some way to make them agree. Otherwise everything will go wrong."

The Doctor is a high-minded man, and in most things a penetrating, accurate thinker. I cannot blame him for his dilemma, in view of the confusion which besets the non-Catholic world on this point. Nor can I be surprised at his acknowledging the dilemma to Frank and thousands of other readers. He is doing his best to guide them in the way of virtue and truth. He cannot ignore a question mooted in the daily press. Yet his instinctive reverence for good and holy things keeps him from urging the evil consequences of such a contradiction. Nor can I censure Frank too severely for reading him. What else has he to read, corresponding to what he gets in his own paper? Surely a man must read some paper of his own race, if he is not to be isolated from its interests. And this paper is as conservative, as little inclined to disturb his peace of mind as any of its kind.

"Otherwise everything will go wrong." Will it go wrong for Frank? He may forget it this time, but he will continue his reading, and the question will revive, discussion will widen, perplexities will engender doubts, and doubts breed loss of faith. Obviously he needs a few words to show him that the dilemma is unreal. These words I gladly give him. Happily I extract a copy of the *Catholic Mind* from underneath the box of medals in my old satchel. Can he read it? He can; it is not more recondite than the Doctor. Will he read it? He will, as a good parishioner. But will he ponder over it, will it come back to him week after week in varying form; will it insinuate itself into his heart as a message from a great man of his own race, a leader in Israel, as the words of one who thinks only in terms of the improvement and enlightenment of his own people?

I hardly think so.

As I stow down under the seat the jar of preserved watermelon-rind, the three cantaloupes, and the remaining fish which the good couple insist that the Father will need the next morning to keep himself in tune with the joy of life, and make my bumpy way down the narrow forest road, I wonder when, or how, we can offer to

Frank and his friends a literary guidance that will appeal to him as much as, if not more than, the Doctor's. It is not merely the fact of reading what is written by one of his own race. The point is also that all that is there in print, good, bad or indifferent, is written *for* his race, with an unswerving sympathy, a preoccupation with *his* problem, *his* point of view, that one not of his race could hardly maintain.

When can we offer it to him? Obviously when we have some colored Catholics who possess the education, the training and the prestige of the Protestant masters of the American Negro press: some of whom enjoy high academic training, historical, scientific, and literary. Then and then only can he be reached as he should be reached. Frank is a simple soul. There are, however, Negro Catholics less simple, more inquiring, not to speak of many thousands outside the Fold who would eagerly acclaim the message offered by a leader among their people, who could solve for them the Doctor's various dilemmas with the inspired wisdom of the Church of Christ.

How shall we enable our Catholic Negroes to obtain such an academic and literary training? Shall we let the souls of these many inquirers, simple or sophisticated, suffer that for them "all should go wrong?" In the end, it will simply mean self-sacrifice for someone, somewhere, for there is no solution of any great apostolic problem without some personal sacrifices.

I laid the cantaloupes and the preserves away on the shelf, and hung the fish where the cat could not reach it, then slipped into the Chapel for a few minutes prayer before the Tabernacle, to lay the matter before the Sacred Heart of Him, who bade His Apostles go forth and teach the whole world. May He inspire the solution!

Catholics and Anglo-Catholics

HENRY C. WATTS

IF the attitude which the Catholics of England hold towards the Anglo-Catholics is compared or contrasted with the relations between Catholics and high churchmen in any other part of the world, it will never be understood. It belongs to a situation entirely distinct and separate from all other relations of the same nature. The Anglo-Catholics themselves complain, they even go to the length of accusing the English Catholic episcopate of intervening at Rome to prevent, as they describe it, any "*rapprochement* between Romanism and Anglicanism." But it will be noticed that when the high Anglicans chose to talk over the question of church unity, it was with Belgian and French ecclesiastics, not with the native-born representatives of the Roman Church. And in this one may see a tacit acceptance of the reasonableness of the English Catholic attitude towards them.

This attitude of the English Catholics is, after all, a very sound and a simple one; and if the English Catholics, at times, dismiss the ever-growing adoption of Catholic

externals by the Anglicans as so much imitation, they do not do so without good reason, a reason grounded in the facts of history.

There exists today in England nothing that is so entirely and unmistakably English as the old English religion—that is, the Roman Catholic Church. By one traveling about the country there are very many things that might be overlooked; but it is impossible to overlook the fact that more than three centuries of persecution and propaganda have failed to obliterate the traces of the old religion. The ancient cathedrals tell their own tale of a Catholic past. There are the older universities, whose colleges bear in their statutes old Catholic conditions that have long fallen into abeyance. Protestantism reflects it; for with the exception of a few modern dioceses, all the Anglican bishoprics were founded and created by Rome. The Englishman cannot even go to law or pay his taxes without having a Catholic recollection thrust upon him. For the sessions of the courts of justice take their name from the season of the year about when they begin—Hilary, Easter, Trinity, and Michaelmas, which correspond roughly to the Catholic holy days indicated by their names. And the taxpayer, who is called upon to pay on what are known as the quarter days, can recall a more pleasing memory: for the taxes are due on Christmas, Lady Day, the Nativity of St. John the Baptist, and Michaelmas Day.

These are existing testimonies, quite apart from the relation of the Catholic body to the population; and they all bear on the main contention, that the Roman Catholic Church is a vital and ineradicable element in the history of the English nation. A Jew or a Freethinker must admit that much.

But it came to an end, or partly came to an end, when acts of Parliament were passed to cut off this nation from the center of its ancient English church life, from the Apostolic See of Rome. A tide of blood began to flow, the blood of the Bishop of Rochester, of the Lord Chancellor of England, even of those who had acquiesced in the new order of things, as Edmund Campion. And it continued to flow until well into the seventeenth century. Merely the fact of being a Catholic priest was a crime of high treason, punishable with death. From 1534, when Henry VIII by an act of Parliament had himself styled Supreme Head on earth of the Church of England (the Catholic Church, that was), down to 1716, a whole series of legislation came into being designed for no other purpose than to exterminate the Catholics spiritually, intellectually, materially, and physically.

Domestic animals today enjoy more protection from English law than the English Catholics did, down to the passing of the Catholic Emancipation Act in 1829.

It is necessary to go back to these things, because as the law of England bore with increasing heaviness on the faithful remnant of the English Religion, so it also rose to increasing heights of privilege for those who professed

the new English religion. The Roman Catholic Church was driven underground, while the sun of royal and parliamentary favor continued to rise on the Protestant Reformed Religion as by Law Established, that is, the Church of England as it is known in legal terms. For the *Ecclesia Anglicana* of *Magna Charta* was not the Church of England as the Anglicans understand it, but merely the two Roman Catholic ecclesiastical provinces of Canterbury and York.

The Anglo-Catholics of today are the lineal descendants of those who accepted the Reformation settlement in England. Highly critical descendants are they; perhaps in nothing more so than in their estimation of the motives both of Reformation and Reformers. But their spiritual ancestry is with those who accepted the Elizabethan Church; not with those English men and women who endured martyrdom, rather than accept a new religion imposed by acts of Parliament.

It is in this light that the attitude of the English Catholics towards the Anglo-Catholics must be viewed: to concede that Anglican adoption of Catholic externals were anything more than imitation would be, for the English Catholics, to deny the blood of the martyrs.

They see a non-Catholic ecclesiastic, nominated by the Prime Minister of the day, sitting in the Chair of Saint Augustine, bearing an honored title conferred by the Roman See upon the Apostle of the English, and held by his successors: by Dunstan, Anselm, Becket, Alphege, Lanfranc, by Edmund Rich, Kilwardby the Dominican, Peckham the Franciscan, and, last of all, by Cardinal Reginald Pole. They think of their ancestors, both by blood and by religion, ruling the historic Church back for more than fourteen hundred years; and then hear, with amazement, their Church of today contemptuously referred to as the "Italian Mission," in the attempt to label as foreign that which is the most ancient and most English thing in England.

The zeal and sincerity, the learning and piety of the Anglo-Catholics are not held cheaply by the Catholics of England, whose generous acknowledgment is in sharp contrast to the treatment meted out to the high churchmen by the extreme Evangelicals in the Established Church. But beyond that, human justice cannot expect the English Catholics to go. There is a past that stretches too far back, a tradition that is too crowded with greatness, an army of martyrs whose blood has been too lavishly poured out in England, for the English Catholics to make so much as a single gesture that would imply the denial of even one drop of the martyrs' blood.

There was a day, in 1559, when the English had to make a choice, and they chose. The English Bishops, who were Englishmen and not Italians, rejected the Elizabethan settlement, and chose rather to go into exile, and the supporters of the Reformed Religion stepped into their bishoprics. The Anglo-Catholics of today trace their religious descent from these last, and from no other

source. Their fathers chose to go out from the Catholic family in the sixteenth century; the sons, today, choose to adopt some of the customs and manners of that family. But the English Catholics, remembering the blood that has been shed, beginning at Tyburn with the Carthusians in May, 1535, and ending also at Tyburn with Archbishop Plunket in July, 1681, have a simple and, it seems, reasonable duty: either to declare to their Anglican fellow-countrymen that imitation of Catholic customs is imitation, and nothing more; or else by their silence let it be implied that Fisher and More, Campion and Plunket were mistaken and deluded.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

The English Mind

To the Editor of AMERICA:

The letter of H. M. S. on "The English Mind," in *AMERICA* for August 1, is indeed timely. Ten years ago, when I saw straight enough to find the front door of the Catholic Church, I was puzzled when it was said that I had "gone over to the Irish." Of course, I had done no such thing—I had gone to God.

We can properly invite the American people to look at the claims of the Catholic Church, for in accepting her claims, and patterning their lives upon her teaching they enter into the fulness of the *American heritage*.

As a matter of fact, English laymen could show a very enviable record in zeal for the Faith, as seen in the Catholic Evidence Guild, a record not equalled by laymen anywhere else in the world today.

Wollaston, Mass.

W. E. KERRISH.

Disclaims All Determinism

To the Editor of AMERICA:

In the issues of your Review for July 4, 11 and 25 you published three articles by me, dealing with moral tests and moral education and having as their text the excellent monograph of Sister Mary, I.H.M., "Study of the Moral Development of Children." The fact that I devoted so much time and space to this dissertation is clear proof that I esteem the work highly and think that no one who wishes to discuss the subject of morality in the young can afford to overlook the findings and conclusions of this research published by the Psychological Review Co., Princeton, N. J.

Dr. Moore, O.S.B., complains that I have done him and the Sister a great injustice. I quote the offending passage in its entirety:

Nor was the author happier in borrowing from T. V. Moore's "A Historical Introduction of Ethics" the statement that "the natural cause of the development of morality comes from the friction of the individual with his environment" (p. 11). The words are vague and could be applied to health, to education, to anything. The formula smacks also of determinism and is quite apart from the truth that morality is caused by the purpose of the agent as well as by the object and circumstances of his act, and all three may be wholly intrinsic and arise from friction or even lubrication between consciousness and personality.

All I had before me when I wrote that passage was the quotation of the monograph. The author of the monograph seemed to take this statement as adequate to preface a research into the concepts of morality found in the young. I had not read Dr. Moore's work. I did not have therefore and could not have anything personal in my statement. Dr. Moore states that the context makes clear there is no determinism in the words quoted

from his book. The quotation therefore of the monograph does not do him justice, and the necessary words of the context should have been adduced to show that morality is not simply a matter of environment. I sincerely trust that there will be many reprints of the monograph and that Dr. Moore will be quoted fully and completely in all these many editions. So Sister Mary's fine dissertation will be made still finer. Sister Mary, as I gladly bore witness in my original article, was directed in her investigations by her own true philosophy and the few preliminary statements which need further definition do not impair the splendid array of facts she has gathered.

Let me beg Dr. Moore to believe that I had no intention to attack persons at all. I attacked a formula which we both agree in believing to be inadequate as it stands. Had I thought for an instant anyone would see in my words all the terrible things Dr. Moore has seen, then I should be very unhappy. I am deeply grieved that I have unwittingly given him pain and done him an injustice.

Poughkeepsie, N. Y.

FRANCIS P. DONNELLY, S.J.

The Taking Up of Church Collections

To the Editor of AMERICA:

The average male wage-earner in this country today receives about \$130 a month. If he lives in San Francisco and has a wife and three or four children, he will be lucky if he can find a five-room or a six-room flat for \$40 a month. Add to the rent item the cost of groceries, meat, clothing, light, fuel, water, doctor, dentist, life insurance, Catholic-school tuition and books. How much, then, will that paterfamilias have left out of which to lay by a little for the proverbial rainy day?

Whether that man can afford to contribute one dollar a Sunday to the plate collection is not the point. The point to be considered is, he should not be told that he must. That kind of language will not do his faith any good, nor will it increase his love of his Church.

In that same issue of *AMERICA* (July 4, p. 282) in which my letter appeared you quote Dr. John M. Cooper, of the Catholic University, to this effect:

One-fourth of the women wage-earners are mothers of children, one-fourth bread-winners in families that had no male workers, one-fifth the sole support of their families and perhaps fifty per cent do not receive a living wage.

Imagine the feelings of those women when listening to a dollar-a-Sunday orator, or when pestered with "envelope systems," or when the nakedness of their poverty is exposed to the eyes of their fellow-parishioners by the publication of contribution lists!

Leave the wage-earner free to give "what shall well please him." As Father Wynne, S.J., once said to the San Francisco clergy, during a retreat: "All your talking will not make the people generous; only the Holy Ghost can do that." The same thought is expressed in M. O'N.'s letter in your issue of July 18.

The champions of the dollar-a-Sunday plan refer to it as "dignified." They should devise a ten- or twenty-dollar-a-Sunday plan for millionaires, and for all others whose income is a thousand dollars a month, or upwards. That would be real dignity, and it would hurt nobody.

Calit.

A. C. P.

Bulgarian Catholicism

To the Editor of AMERICA:

Miss A. Christitch's interpretation of "The Throes of Bulgaria" in the June 13 issue of *AMERICA* drew my attention by its novelty. Lack of genuine Christianity and Asiatic sprinkling of blood in the Bulgars seem to be the causes of their trouble, and hence the spirit of vengeance displayed in the Balkans. The amount of Asiatic influence in Europe and its significance among

the Slavs is a subject that should be carefully handled by a student of history. But to say that the Bulgarians are ill at ease because of lack of Christianity and because they are Asiatics is not only ludicrous, but it does no justice to Miss Christitch's education. This shallow view is in gross contradiction with the expert opinion of responsible press and diplomatic spokesmen. Bulgaria's religious tolerance and her contribution to Christian developments in Europe through the Bogomile movement are well known facts to minds deeply conversant with history and theology.

The attack on Catholicism and its influence in Bulgaria is unprecedented and undeserved. Bulgarian Catholics are good citizens and good patriots. Many of the Bulgarian intellectuals have been admirably trained in Catholic schools which are responsible for the spread of the French language among them also. The late Minister-Designate to the United States, Prof. N. Mileff, was brought up in one of these schools. Even "the most disastrous of all renegades, a renegade Catholic, Ferdinand of Coburg," favored Catholic influence in the country, remained a devout Catholic all through his reign in Bulgaria, and is a Catholic at the present time. His son, Boris III, the ruling king of Bulgaria, has the warm sympathies of the Pope in Rome who made him the favorite subject of his thirty minute speech to the 120 Bulgarian pilgrims visiting the High Pontiff last month at the Vatican.

On this occasion the Pope reminded the Bulgarians of their glory and their suffering in the past, and said that Bulgaria had always turned to Rome in her suffering under kings Kaloyan, Samuel, Assen, etc., and so he hoped all would turn out well for the Bulgarian nation. Honoring them with decorations, he shook hands with each of them, and after he had bestowed his benediction on them the pilgrims sang for him the National Bulgarian Anthem, "Shoumi Maritza."

New York City.

J. P. DOYCHEFF.

Sargent and Patmore

To the Editor of AMERICA:

Upon reading Father Carey's article, "The Sargent Madonnas," in the issue of AMERICA for August 8, I have, as often before, wondered how much of the *scheme* of Sargent's fine Religious Cycle at Boston was due to the great Catholic poet Coventry Patmore. In Mr. Sargent's group of the Prophets, the head of the Prophet Ezekiel is a portrait of Patmore, of whom Sargent also painted the very interesting portrait now in the National Portrait Gallery at London.

Patmore, as you doubtless know, was, in his own fashion, an assiduous student of the history and nature of the ancient religions, pagan and Jewish; and was enormously fond of, and greatly skilled in discovering analogies between pagan and Jewish faith and "Revelations" (as he would maintain) and the fully flowered Catholic Faith and Revelation—of which he stoutly claimed they were thoroughgoing adumbrations and forecasts. I strongly suspect that during his sittings to Sargent, Patmore, who was a most unique, brilliant and copious talker, poured forth a torrent of seer-like utterance upon his favorite theme. These presumptive talks, I feel, must have had much to do with Mr. Sargent's inspiration and understanding as shown in his cycle of religious episodes, especially so when these deal with the Incarnation and with the Blessed Virgin, always the beloved and high themes of Patmore's greatest odes and profoundest poetry. Much of this Patmorean "passion" must have directly or indirectly filtered into the Boston Cycle, for Mr. Sargent's secular work and secular genius hardly seem to warrant him as the "only begotten" of the *scheme* of the Boston frescoes.

Mr. Belloc, in a recent article upon the Sicilian Cathedral at Cefalù, comments admiringly upon Sargent's perspicacity in paraphrasing an inscription there for his notable Relief of the Crucifixion (Our Lord crucified between Adam and Eve, who are bound to Him with a winding sheet) beneath his great lunette

of the Blessed Trinity at Boston. Is it not possible also, that the learned and devout Patmore was really the author of this cogent paraphrase?

Mayhap in some future memoir of Sargent we shall be given some light upon this speculation.

St. Louis.

WILLIAM BOOTH PAPIN.

Why They Lost Their Faith

To the Editor of AMERICA:

In the Dublin *Irish Catholic* of July 25, the Rev. M. Sheridan of St. Francis de Sales Church, New Orleans, La., has a letter, dated July 3, in which he says:

I read each week with much interest the C.T.S. Notes. In last week's *Irish Catholic* I was delighted to see under "Notes and Comments" Irish Secondary Education. I am sorry to say that I met many young Irishmen in this country and in Mexico with the "Masonic badge" on their breast. Strange to say, most of them were from the West and County Clare. What is the cause? *They come to this country without an intelligent grasp of their Faith.*

Quite apropos there is printed in the Louisville, Ky., *Record* of July 30, a letter from a subscriber, Samuel J. Boldrick, who, returning from a visit to New York, had called at Norfolk, Va., en route and tells what he saw there. Then he adds:

What prompted me to write this letter was a reference made by your correspondent in last week's *Record* to the large number of Irish names to be found in East Tennessee and the mountains of Kentucky. Quite early in Maryland and Virginia, there were sent over from England and Ireland, men and women who were to serve the colonists for a certain length of time, by way of paying for their passage and the tax imposed by the Government, and then acquire their freedom. These were known as indentured servants. Their labor belonged to their masters, who were bound only to give them food and lodging. Still their term was limited, and this made their labor of less value. Ultimately they would not be available, and the planter would have to look forward to other importations. Thus the system of white service was not a success. It was both too much and too little in the nature of slavery, and hence the negroes took their places. As late as 1671, however, in Virginia, there were 2,000 slaves, and 6,000 white servants. The male indentured servant when his time expired, could not stand to live in a country where he had been a slave and pushed on to the frontier, and came to the Cumberland mountains. Many of the females remained and married the sons of planters, which proved a great blessing. In Maryland, the female servant would not leave because there were no Catholic priests in the West, and this proved of great benefit because it made the Maryland colonists remain Catholic, and they did not emigrate until a priest could be taken along. A notable example of this was Elenor O'Brien, who married Samuel Abell, a Protestant sheriff, and she raised all of her children Catholics, and converted her husband, and we find her son, Robert Abell, the only Catholic member of the first Constitutional Convention of Kentucky. Her grandson was Martin John Spalding, Bishop of Louisville, and Archbishop of Baltimore; another grandson was the celebrated Father "Bob" Abell, who died at St. Joseph's Infirmary in 1873. Dr. Irvin Abell, the noted surgeon, is direct descendant of Elenor O'Brien.

Roosevelt in his "The Winning of the West," says in Vol. 1, Page 135: "The Blount MSS. contain many muster-rolls of the frontier forces during the year 1788. In these and the American State papers, we find numerous names such as Shea, Drennan, O'Neil, O'Brien, Mahoney, Sullivan, O'Connell, Maguire, O'Donahue; in fact, hardly a single Irish name is unrepresented. Of course, some of these were the Presbyterian Irish, but many were the descendants of imported Irish bond-servants." So the men who came to the mountains of East Tennessee and Kentucky lost their religion because no priest was available; while the Irish women married the planters of Maryland and kept them in the true Faith. We owe much to the Irish indentured servants.

All of which seems to supply food for instructive thought. Brooklyn.

T. F. M.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, AUGUST 22, 1925

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Catholic Parents and the Catholic School

THE one school good enough for the Catholic child is the Catholic school. It is not claimed that everyone of its pupils will turn out a Saint and a scholar. Even the school conducted by our Blessed Lord Himself has a representative in Hell. What is asserted with confidence is that the Catholic school alone strives to give the child an adequate education in religion and morality, that it uses the means approved by centuries of experience in training him to avoid what is evil and embrace what is good, and that its efforts are largely successful. Of no other system of education can these assertions be made.

For the Catholic school alone consistently holds that education must prepare the child for citizenship in the world to come as well as for a place in this world that is a fleeting show. The fundamental difference between the Catholic and the secular system may be easily stated. The Catholic school teaches that man's first and supreme allegiance is to Almighty God and believes that if the child is trained to realize this allegiance, the citizen will not fail in his duty to himself, his fellows, or the State. The secular school, on the other hand, teaches that it knows and can know nothing of Almighty God; and that, by consequence, supernatural religion, and morality based upon it, can have no legitimate place in education.

Because the Catholic Church anathematizes secularism, as every believer in supernatural religion must, she will not permit her children to be exposed to the perils of the secular school. Hence she provides parish schools wherever possible, so that Catholic parents may have the assistance, today morally indispensable, of teachers who will give their children a

Christian education. If the Church's legislation seems peremptory, it is because she must be faithful to the command of her Divine Founder, "Suffer the little children to come unto Me and forbid them not." Hence after stating the duty of parents to provide for the education of their children (Canon 1113) the Church decrees in Canon 1372:

Catholic children must not attend non-Catholic, neutral, or mixed schools; that is, such as are also open to non-Catholics. It is for the Bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils.

For Catholics discussion is at an end. "It is the duty of all to speak sound doctrine on this subject," wrote the late Bishop McQuaide, that valiant champion of the Catholic school, "precisely as the Holy See announces it. It is a betrayal of God's sacred cause to neglect this duty. He who denies the Church's teaching on one point, whether that denial be in the spirit or the letter, prepares himself to deny it on the other points that clash with his notions of what the truth should be." And the last truth in this matter is, that *unless the Bishop has given his permission* no Catholic may entrust his child to any school but a Catholic school.

Are We Working for World-Peace?

THE learned and zealous editor of the London *Month*, writing in the current issue, inclines to a negative answer. Americans in general are bad enough, but American Catholics are worse. "They have not heeded the clear directions of Popes Benedict and Pius, they have nurtured a contempt for the League of Nations, they have looked coldly upon the Permanent Court of International Relations . . ."

The indictment is serious, but we are confident that it cannot be maintained. Doubtless we have not brought to this cause of Christ tireless energy and flaming zeal, but whole-hearted devotion is nowhere so common that its absence is just cause for a charge of "indifference." We have our sins, but, thank God, disobedience to "the clear directions" of the Vicar of Christ has never been among them. If we may say so, Father Keating appears to have confounded two entirely distinct plans for world-peace. A "league of nations" such as was proposed by the two Pontiffs is one thing, but the League of Nations which, in President Wilson's phrase, was "inextricably entwined" in the Treaty of Versailles, is quite another. But no Pope ever suggested, much less directed, that the League of Nations be approved by American Catholics, and, since neither Father Keating, nor anyone else, knows whether American Catholics voted for it or against it, praise or blame of their supposititious action is beside the mark.

If the distinguished editor of the *Month* will consult the

Senate debates on the Treaty and the League he will discover that the League was rejected not because it was thought to be a means of promoting world-peace, but because, in the sober judgment of the Senate, it was not. In two national elections the American people substantially adopted the judgment of the Senate. They may have been in error, but their choice was not based on "indifference" or "lack of sympathy." It was founded on the conviction that what the League required would not only disturb the peace of Europe but would have the further ill effect of entangling the American Government in affairs from which it is debarred by the Constitution.

Americans hope that the hundreds of millions which they freely distributed in suffering Europe during and after the war, may be taken as visible evidence of their real desire to foster international peace and love. The American Commissions made no distinction between friend and foe; whoever suffered was a brother to be comforted, although, as a matter of fact, the special objects of their solicitude were Germans, Austrians and Russians. Catholics had their share in this mission of mercy, and the editor of the *Month* who has pleaded so eloquently for international peace, may be sure that his fellow-Catholics in the United States will never be deaf to the voice of authority nor indifferent to any feasible plan for the establishment of the Kingdom of Christ in the hearts of men.

That Child-Labor Amendment

WHAT the resolution on child labor adopted by the National Education Association at its Indianapolis convention may mean is open to doubt. It reads like a compromise. The Association was among the strongest supporters of the proposed child-labor Federal amendment, and during the campaign was inclined to discount the value of State legislation. Its present stand, however, calling for "the speedy passage of Federal and State legislation, constitutional and statutory" would indicate that the Association at last realizes the need and the effectiveness of action by the States. Mr. William Green, speaking for the American Federation of Labor, has not reached the light in which the Association now basks, and continues to urge an amendment to the Federal Constitution.

Mr. Green pleads for a course not likely to be taken. The last great fight for a Federal amendment ended in a rout, and, as far as the signs of the times can be read, the American people are beginning to grow weary of a policy which transfers State duties, and with them State rights, to the Federal Government. One of these signs is the collapse of the old Smith-Towner-Sterling-Towner-Sterling-Reed Federal education bill. Once arrogantly secure in its hope of an annual \$100,000,000 subsidy from Washington, the bill which roared like a devouring lion, now throws off the garb of the "fifty-fifty" plan and

coos in the trembling notes, of a suckling dove for only \$7,500,000. Nor is this sum to be "distributed" among the States. It will be kept at Washington, and used for purposes of investigation and research. Further, if any faith can be placed in the promises of our political leaders, the other "fifty-fifty" plans, notably the Federal road-building scheme and the maternity bureau face a cold and cruel future.

If all this means a return to the old-fashioned American idea that the States alone should administer the rights and duties belonging to them under the Constitution, the prospect for saner and more vigorous local self-government is correspondingly bright. "The feeling throughout the country," comments the *Illinois State Register* in a leading editorial, "is that the Federal Government should not be asked to do for the States what they can do for themselves, at the cost of surrender by the States of right to manage their own affairs. That many of the States have adequate laws for the protection of children is evidence that other States can have them." But they will not have them unless by proper educational methods the need can be demonstrated. Viewed from this angle, it seems clear that if the child-labor propagandists neglect the local appeal, to pitch their campaign on a field that is nation wide, they will check rather than promote the adoption of proper child protective legislation.

Washington and Mr. Hearst on Education

WHEN the young men who write editorials for Mr. Hearst's varied and multitudinous publications touch upon points of American history, they do it with a faltering pen. In fact, it would not strain the most delicate charity to remark that at times they are downright ignorant. Thus in an editorial recently published in the *New York American*, the writer while conceding that "the fathers were not opposed to private schools," asserts that they "were for the public school because they believed that without universal education no republic could long survive."

Of course, "the public school" and "universal education" are not, as the Hearst editor assumes, synonymous phrases, but his general meaning is clear. His idea is that while "the fathers" tolerated the private school, they preferred, and established, the public school as we have it today. That notion is wholly false. It is a matter of historical record that "the fathers," embracing in the term the Signers of the Declaration, the members of the Continental Congress, and the framers of the Federal Constitution, made no provision whatever for education, since education was conceived to lie within the jurisdiction of the several States.

In the Ordinance for the Northwest Territory (1787) it is true, Congress made provision for schools,

but not for schools of the type now called "public." For the exclusion of religion is fundamental in the public school system praised by Mr. Hearst; whereas the schools contemplated by the Northwest Ordinance were to be means of teaching "religion and morality." "Religion, morality and knowledge," it is said in the Third Article, "being necessary to good government and the happiness of mankind, *Schools and the means of education* shall forever be encouraged." Since the Ordinance does not name churches or religious congregations as institutions to be encouraged, but "schools and the means of education," it must be supposed that, in the view of "the fathers," these schools were to act as agencies of instruction in religion and morality as well as in secular knowledge. "The fathers" clearly wished to foster schools of the kind long established in the American colonies, that is, schools which taught religion and morality. Of the modern public school, divorced by law from religion, they did not dream.

Equally false is it to assume that "the fathers" regarded education as the firm bulwark of the new Republic. Washington may speak for them all in his "Farewell Address":

Of all the dispositions and habits which lead to political prosperity Religion and Morality are the indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens. The mere Politician equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of popular government. . . . Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge.

Washington, it seems, does not agree with Mr. Hearst that "education is a universal necessity in a self-governing community," unless that education includes religion and morality.

The case for the secular school wins no authority from "the fathers." If they knew what it was, which is doubtful, they repudiated it. To them, as to Catholics today, the educational institution to be encouraged was the school which taught "Religion and Morality."

Il Poverello Comes to Broadway

ABOUT fifteen months ago when "The Little Poor Man," a drama by Harry Lee, was first published, our reviewer opined that "it would be an epochal day if such a drama were to be blazed forth on Broadway." That day has dawned. Standing on

a Broadway corner one may now see the electric bulbs on the Princess Theater blazoning forth its attraction: "The Little Poor Man."

Broadway is an open market for theatricals. It presents all manners of men and morals. But Broadway seems to prefer sex to love, to be more interested in a carnival of carnality than in a revival of religion. For this reason, "The Little Poor Man" may not have a fair chance in its competition with the Follies, the Models and the Triangles. And yet, this dramatic version of the life of St. Francis of Assisi has more essential value and deserves far more serious consideration than any Broadway attraction of the past several years.

The drama is presented with the technical perfection that the modern theater-goer demands. It is acted by a company of skilled artists and staged with good scenic effects. In its craftsmanship, the play must rank with the best yet produced in this country. It has been awarded the Drama Prize of the Poetry Society. Such considerations, however, are of lesser moment when compared to the subject-matter and the appeal of the play itself. The romance is not of sex but of love, and not of that single love of man for woman but of that supernatural love of man for God and all creation. It follows the ascent of Francesco Bernardone from the king of troubadours and merrymakers to become the king of all merry lovers of God. As it progresses it grows in power and intensity, and the more gripping it becomes the more spiritual is its inspiration. This story of Francis of Assisi is a love-song that has moved all generations since his time. It impresses itself most forcibly on those of our own day who are in protest against the decadence of materialism. "The Little Poor Man" is a cry of the heart for greater sacrifice and higher spirituality and diviner love of man and God.

Many were chastened and inspired last year when they attended the production of Rostand's "Cyrano de Bergerac." The hero of "The Little Poor Man" is shown with all that nobility and romanticism of the human Cyrano increased by the spiritual abandon of a most attractive sanctity. Many, too, were impressed by the equivocal Catholic pageantry in "The Miracle." But "The Little Poor Man" has breathed into the medieval charm that made "The Miracle" attractive an ecstatic spirit of true Catholicism.

The Broadway presentation of "The Little Poor Man" is an adventure that happens once in a decade. It deserves the support not only of Catholics but of all who believe that the stage should exert a beneficial influence on life. It devolves especially upon Catholics to prove that a truly Catholic drama, beautiful in its concept and artistic in its presentation, is not foredoomed to be a Broadway failure.

Literature

One Hour of Quiet

THESE are questions which, like the weather, are not only with us at all times, but also, like the weather, are matters of perennial concern. Furthermore, like the weather again, we have failed to regulate them. "Old Timers" assert the weather has changed. It used to be colder, or there was more snow or less rain, greater stability of climate, and so on. So have manners changed, they tell us, and, they are grieved to say, not for the better. Naturally, the change has been wrought by the younger generations. Modern city life has developed so many artificial needs that the sweet simplicity of the old days has been lost. Modern housing conditions have done away with the old-fashioned home. New-fangled notions of the dignity inherent in human nature have begotten extravagant ideas of independence and such liberty of action in the young that the parents who seek to guide their offspring are frowned on and sneered at by the youngsters as "fogies" who have fallen out with the times. But what chiefly causes the older people to chafe is the morals, or the lack of them, in the younger set.

Anyone who has followed events knows that the complaints of the elders are more than scolding jeremiads. As the advertisement has it, "there's a reason," and a good one. However, my purpose now is neither to reprove the children nor to chide the parents. Placing the blame is good as the first step forward, but that step has been taken long since. Parents are convinced that the fault is the children's; and the children, when they think of the matter at all, unite in censuring their parents. The crying need is for a remedy that will be a present help, and that I shall venture to offer.

Many of us who are young enough to have vivid recollections of childhood, look back with pleasure and gratitude to the stories and rhymes our dear mothers used to read us and teach us. Those days cannot be described by the outworn simile of an oasis in a desert, for there was no desert. Those blessed days come back with the radiance, the gladness, the romance of a rolling meadow land, with great shadowy trees, stretches of sunshine, and banks of daisies and poppy flowers in bloom.

It is the "quiet hour." There is a bow window with its "cozy corner," a green lawn, mother in her easy chair, the youngster, his hair brushed, his face and hands clean for the nonce, on a stool at her feet. It is the "quiet hour," the time for stories and story books. Probably the child hardly knows his A. B. C.'s. Maybe he can spell out the simpler words. No matter. It is the time for stories and story books and rhymes.

Ding dong bell,
Pussy's in the well.
Who put her in?
Little Johnny Thin.
Who pulled her out?
Big John Stout.

Little Johnny Thin's portrait is clear today. So is

John Stout's. Johnny, a cadaverous spindle-legged fellow, sour of mein, whose very thoughts are dark. Johnny always had some mean plan afoot. That is the reason he was thin and forbidding. But what a hearty, pleasant lad was John Stout! John, always laughing and kind, ready to do a good turn. That is the reason he was stout. Kindness explains every John Stout one ever knows.

There was an old woman as ugly as could be,
Who lived upon matches and very strong tea.

"But, mother, how could she live on matches and tea? How could she *live*?"

"Well, dear, she was a very peculiar old woman." So that question was answered forever. Only one must not grow up "peculiar." One must learn to be just ordinary, polite, considerate, good; but peculiar, never!

We lived in a community where Catholics were a small minority. Hence there were books adapted to the circumstances. Not books that would nourish prejudice and misunderstanding, for, after all, the arms of charity embrace our neighbors of whatever faith. Yet the Catholic child must be taught right principles of living. He must be made to realize keenly that to be false to one's principles is an evil thing, utterly unworthy of him as a child of Christ, and a gentleman attendant on God's court of honor. Story books are first rate teachers.

As we might expect, many memories are dimmed, but the impress of those glorious hours is as sweet and wholesome as a breeze from a field of clover. "Mother Goose" and other rhymes are ineffaceable, even to the pictures. Scenes from "Fabiola" remain. And that other good book, "The Blakes and Flanagans," who that has ever listened to the tale can forget how many from the Island of Saints bartered their souls and their honor, and weakened their pure red blood by a sorry infusion fit to quicken neither fish nor flesh, because, forsooth, they would buy a back seat in the ranks of "sassiety."

You may retort: "But no one reads Mrs. Sadlier, now. She is frightfully old-fashioned, is really not artistic; and then she and her kind do insist so much on the moral side, if you catch my meaning." Sadly, nobody reads her now. Yet, if you would compare her with many novelists whom you read and like, I fear you would find it no easy task to prove that, as an artist, she falls below your favorites. Beyond doubt she does insist on the "moral side." That is, she believes it important to inculcate decent manners, high principles, and reverence for Almighty God. Of course you do not object to an author doing that. Just as I am sure you would not wink at your loved ones using loose language, although you may be careless enough about the conversation affected by the heroes and heroines in the novels they admire so much.

At any rate you will admit that your child needs right principles; he must be taught what is right, what is wrong, he must be trained to act becomingly, if his life is not to be a failure. Not so long ago, the Committee on Char-

acter Education of the City of New York wrote as follows regarding the boys and girls in the high schools of the city: "The shock comes when we learn their code of morals. These same delightful young people believe it is all right if they can 'get away with it.' They lack respect for parents and authority . . . Thieving is a matter of almost daily occurrence," etc. The committee adds: "We must give definite, positive instructions as to right and wrong."

You see, then, the evil is real, and we need a like remedy. A disease is not cured by ignoring its existence or tolerating its discomforts. You can not do away with malaria or yellow fever by the most elaborate shooing away of mosquitoes or by the most insistent protesting that the nuisance is not so bad as many would have us believe. The only remedy is to exterminate the little "beasties" that carry and spread the poison. And you must begin as the pests themselves begin, *ab ovo*. With children, you must start when they are young and tractable.

Hence to the question I have in mind: Why can we not come back to the "quiet hour"? Can we not have a mother's hour two or three times a week as we have a mother's day once a year? A bay window, a green lawn, an easy chair, are the merest accidentals. A back room and an empty biscuit-box will do as well, if only we have the essentials, a suitable book, and a Catholic mother who loves her child.

PAUL RIVERS.

RAIN STORIES

All night the rain in the catalpa tree
Kept talking in whispers so eerily
That the sleepy leaves like a folded herd
Lay still, and listened to every word.

And his tales were all of deep forest lands,
Wine-mellowed inns and robber bands
Of goblins under the darkling tree
And weird, dark legends of gramarye.

Of gloom-filled ways in forests olden,
'Tween swathes of sunlight, flower-full, golden,
Of love and hate and of scarlet passion
And sweet lives lived in a gracious fashion.

Of drooping greenery by the water side,
Where the cold moonlight lay white and wide,
Of red-eyed jealousy, Marah-bitter,
And murder stark in the soft night-glitter.

And the huddled leaves thrilled close together,
Longing for dawn and the golden weather,
When sun-kissed and wind-tossed, the sad rain after,
They'd wanton the breeze with carefree laughter.

But all night long went the whispering word,
Till came the sun sailing, blithe as a bird,
O'er the rim of the world with golden sails
Then away flew the rain with his fearsome tales.

CATHAL O'BYRNE.

REVIEWS

History and Literature of Christianity. By PIERRE DE LABRIOLLE. New York: Alfred A. Knopf. \$7.50.

English-speaking students whether of Patrology or of Latin Literature will be grateful for Herbert Wilson's translation of M. Pierre de Labriolle's "Histoire de la Littérature Latine Chrétienne," though they will regret its companionship in the series, "The History of Civilization," of which it is the fifth volume. The author whose authority and scholarship are well recognized from numerous previous publications assures us that the present work is the fruit of twelve years spent as Lecturer at the University of Fribourg-en-Suisse, where he professed a course combining classic and Christian Latin Literature. Even a cursory reading of the Introduction impels one to see the five hundred and more pages through to the end. From Tertullian, the Father of Latin Christian Literature, M. de Labriolle carries the reader through its Golden Age, characterized by Ambrose, Jerome and Augustine, on to its decline at the threshold of the Middle Ages. A description of the origin, bearing, style and doctrine of the principal Christian works of each period is given, not in a dry-as-dust scientific way but in a popular and scholarly manner that holds one's interest from the first to the last chapter. The volume has a good bibliography and a satisfying index. A very special and praiseworthy feature is a series of tables of Latin Christian Literature in general and of the various works of the outstanding individual authors. The translation is full of serious errors. There is a commendatory preface by His Eminence Cardinal Gasquet. It is to be deplored that in stressing the pagan classics even we Catholics have lost sight of our magnificent Latin Christian heritage. The translation of M. de Labriolle's excellent work should be an encouragement to students to investigate this almost neglected field. It may, moreover, be an incentive for Catholic colleges that do offer work in Latin Patrology to improve and intensify their courses.

W. L.

The Early French Poets. By HENRY FRANCIS CARY. With an Introduction by T. EARLE WELBY. New York: Albert and Charles Boni.

This is the second of a series of studies issued under the general title of the "Campion Reprints." The essays here collected, first published in 1846, have been long forgotten. It will come as a surprise to many to learn that the translator of Dante, whose version is perhaps the best known of all English renderings, should have tried his hand in the less familiar field of early French verse. The volume contains twenty-three critical papers on such poets as Ronsard, Chartier, Villon, and others less well known, with translations of representative selections from their verse. The work lacks the "atmosphere" of Belloc's "Avril," but, as the editor reminds us, Cary was a pioneer, and he himself lacked an advantage possessed by both Belloc and Rossetti, the Latin strain. Nevertheless, he did commendable, conscientious work. Not the least of his services was the defence of the great mother of St. Louis from baseless slanders. As a survey of the period treated, this volume possesses unique value.

B. M. K.

Social Problems and Agencies. Edited by HENRY S. SPALDING, S.J. New York: Benziger Brothers. \$2.50

A highly serviceable book. That in brief is the judgment which must be pronounced upon this volume by those who are interested in the questions here under discussion. They cover all the multi-form problems that engage the attention of the social worker. Father Spalding rightly judged that no one single individual can hope to become an authority in all the many and diverse problems of our complex civilization, and much less can any one man hope to possess a thorough understanding of all the countless agencies that have sprung up to answer the urgent social needs of our day.

He has therefore refrained from attempting any such task himself, and instead has called upon authorities and experts in the various fields of work to supply him with the chapters of his book. Each of these chapters may therefore be regarded as a brief treatise by a specialist, with topics for discussion and references added. If it is plainly not possible to deal with every problem and discuss every social agency, even in a comprehensive volume like the present, yet the leading subjects have here been carefully selected and the necessary charts, tables and diagrams have been supplied to illustrate the text.

J. H.

The Way of the Makers. By MARGUERITE WILKINSON. New York: The Macmillan Company. \$3.00.

"My book," says the author, "is not made for scholars, but for men, women, and children who may wish to know more about their poets—how they feel, think, live and labor." There are certain people, now rated as the merest "fogies," who have their doubts about books of this kind, and for two reasons. First, because they themselves learned to know and love poetry and poets by reading them. Loving perusal, so they believe, is a better way to understand poetry and appreciate it, than any other method. Their second reason is that one does not gain much by trying to explain the unexplainable. When you have read "the poet's eye in a fine frenzy rolling," etc., you have all that can be said about poetic inspiration, and put as clearly as it can be. While there is no reform for a "foggy," every sensible "foggy" will be glad to have this book. At least, he will keep it as a new anthology, and a good one. As for poetic inspiration, ordinary men, women and children may not be much enlightened, but they may be helped by learning something of how poets worked, why they chose their themes and what they thought of fame.

F. McN.

BOOKS AND AUTHORS

What We Owe to Greece and Rome.—Four new volumes have been added to that excellent series on the life and literature of the ancients "Our Debt to Greece and Rome" (Marshall Jones). Not quite half of the volumes have already been issued; the entire series will contain some fifty neat, little volumes. "Homer and His Influence," by John A. Scott, treats briefly the perplexing question of Homeric authorship; it then examines the genius displayed in the two great epics and follows the influences they have exerted in ancient Greece, Italy and the rest of Europe. "Aristophanes, His Plays and His Influence," by Louis E. Lord, is both instructive and entertaining. An introductory chapter is devoted to the origin of Greek Comedy and a description of the Greek theater. After outlining the plot and settings of Aristophanes' plays, the author devotes several chapters to a discussion of the dramatist's influence, principally in Germany, France and England. In his preface to "Aristotelianism," John L. Stocks makes apology for departing somewhat from the general scheme of the series. He states that he has devoted the greater part of his study to Aristotle himself and the minor part to an account of his influence. Considering the size of his volume, however, he does well. Aristotelian influence, to be treated adequately, would require a large tome. Without detracting from the merit of Professor Stocks' work, one may find fault slightly with some of his interpretations of the great philosopher. "Ancient and Modern Rome," by Senatore Rodolfo Lanciani, has for its fundamental thesis the old adage: *nihil sub sole novum*. It is devoted principally to a study of the engineering and the architecture, of the public utilities and of the social and economic developments that ancient Rome introduced into world civilization. Incidentally, however, it draws comparisons between the ancient as influencing the medieval and modern Rome. Appended to each of these volumes are reference notes and bibliographies; strangely, no index has been supplied.

Enriching Catholic Fiction.—A. H. Bennett, in the early part of "The Return of the Ortons" (Herder. \$1.75), writes in a dramatic and forceful way of the dangers that hung over the heads of disguised and hunted priests, of the secret chambers that were builded against the search of pursuivants, of Mass celebrated under cover of darkness for the consolation of a handful of the faithful, and of like incidents in the trying days of persecution. And then, in the second part of the book, the author contrasts the lukewarmness of the Orton sire with the staunch Protestantism of his descendants. A beautiful American girl and the charity of the Little Sisters of the Poor serve to bring back to the faith of his ancestors the scion of the Orton line. The happy ending of the novel soothes the smart left by the close of the first part. —Anyone who has enjoyed the books of Enid Dinnis will find pleasure in "The Master's Vineyard" (Herder. \$1.35), by J. R. Redmond. Simple, unobtrusive piety and true reverence for God and His Church pervade every story. In many of the tales, such, for example as "The Canon's Secret," "Brother Stanislaus' Crib," "The Other Gentleman," there is evident the quaint atmosphere that is the charm of the old, religious, continental folk-lore stories. Their appeal is ever new though seldom sensational. —"Parables for Grown-up Children" (Herder. \$0.80), by S. M. C., a Dominican Nun, is not a book to be read in one sitting. Rather, it must be meditated upon, for each little tale has a thought with a point to it and this point must be allowed to penetrate the mind and there find its practical application. The charm of throwing a halo of romance about the everyday actions of life is the special gift of this good Sister, who teaches little children and who knows all children's hearts, big as well as little.

Dieckmann's "De Ecclesia."—Some fifty years back his Eminence Cardinal Mazzella and the learned Maynooth divine, Dr. Murray, each gave to the world his classical work, "De Ecclesia." Time and again since then *compendia* covering the same field have been published for our theological students. Now comes Rev. Hermann Dieckmann, S.J., lecturer in Fundamental Theology in Ignatius Kolleg, Valkenburg, with a treatise "De Ecclesia Tractatus Historico-Dogmatici." Tomus 1. (Friburg: Herder. \$4.50), comprehensive in its subject matter and thoroughly up-to-date in its presentation. His aim is to leave untouched no question affecting the divinity of the Church. While only the first volume is at hand, if the second, "De Magisterio Ecclesiae," does not belie the announcement in the introduction, preachers, teachers and seminarians will be indebted to Father Dieckmann for a modern, complete and scholarly treatment of this important subject. The volume before us treats "De Regno Dei" and "De Constitutione Ecclesiae." The theses on the apostolate of St. Paul and the juridical character of the post-apostolic episcopacy are particularly timely. The volume concludes with an elaborate discussion of the moral miracle of the expansion and stability of the Church which the Vatican Council indicates as one of the cogent apologetic proofs for the divinity of the Catholic religion. Each chapter has its own bibliography and notes. The scholia, especially in the second section, are particularly interesting and instructive.

Text of Current Plays.—Many and contradictory have been the judgments passed upon Eugene O'Neill's play "Desire Under the Elms." After having been subjected to the attack of the censors in New York, it weathered the storm and quietly continued its progress until now it has reached its thirty-ninth week of showing. The text of the play is published by Boni and Liveright. Mr. O'Neill chooses the terrible phases of life for his dramas and exhibits them in unrelieved bitterness. The action of "Desire Under the Elms" takes place about a New England farmhouse

in 1850. Very few major characters appear, but these few, an old father, his younger bride and his son, exhibit most of the meanness and commit most of the gross sins of which human nature is capable. It has been said that Mr. O'Neill tells the truth honestly and unsparingly about life. In fact, he tells only the half of the truth, and that the disgusting half. While the author is our greatest dramatist in technique, he lacks the broad vision that makes the truly great dramatist.—Colin C. Clements is the editor of a collection of ten one-act plays entitled "Sea Plays" (Small, Maynard. \$2.50). Scarcely one-half of them are of the heaving billowy sea. Ships, beaches, sand dunes and islands, however, are sufficiently near relations to the sea to justify the title. Many of the pieces are charged with and motivated by suggestion, with the result that they are left shadowy and vague in their meaning. This unsatisfactory trick of ending is too often taken as a mark of merit in the one-act play. Several of the plays, such as "The Brink of Silence" and "Just Two Men," have a poignant dramatic situation. Those interested in the Little Theater movement may find the selections worthy of their attention.—Israel Zangwill's "Too Much Money" (Macmillan. \$1.50), teems with amusing satire and funny situations. It is built about the character of a charming, young, married woman who rides a hobby in each act. In the first act her love of futurist painting makes her despise Sir Robert who has risen from fishmonger to financier; in the last act, because of her enthusiasm for the stock exchange, she arranges her husband's menu to suit Sir Robert's taste. Characterization and situation in this play cannot but amuse while skilled craftsmanship supplies the suspense.

Studies in Doctrine.—In three excellent lectures delivered last February in the Farm Street Church and now put into book form, under the title, "Modernism and the Christian Church" (Longmans, Green. \$1.25), Father Francis Woodlock, S.J., portrays Modernism as the essential enemy not only of Catholicism but of all genuine Christianity. For its message is: "The Creeds are incredible; Christ is a mere creature, and both statements are true because in the whole range of human history there has never been a real supernatural miracle." With the quotation of a great number of Modernistic pulpit utterances he shows the false "postulates" on which the heresy is builded and the logical conclusions to which it reaches. He would put sincere Christians both in England and America on their guard against its specious claims urging that there may be no truce nor armistice nor compromise with it.—August Nicolas began his career as a barrister but left it under what he recognized to be a divine call to work for the conversion of a friend. His "Etudes Philosophiques sur le Christianisme," covering the whole field of religion grew out of this. A. C. Boursot has prepared a translation of the "Philosophical Arguments for the Existence of God" (Rochampton, England: Manresa Press), as they appeared in that monumental work. While not exhaustive the proofs proposed are so clear and trenchant that he who runs may read. They emphasize anew that only the fool hath said in his heart, "There is no God."—The danger to the average Catholic studying philosophy in our public universities becomes strikingly apparent when one notes the errors into which Sister Mary Fides Shepperson is led in a dissertation, presented to the University of Pittsburgh for her doctorate, entitled "A Comparative Study of St. Thomas Aquinas and Herbert Spencer." In her efforts to interpret the Angelic Doctor and reconcile his philosophy with that of the nineteenth century agnostic she is often far afield. It is impossible to conclude with her that "they did not differ fundamentally in their philosophical outlook upon phenomena; they differed merely in their mental attitude toward life. . . . This difference is a matter of theological discussion, not of philosophical." Incidentally the brochure carries no sign of ecclesiastical approbation.

Red Ashes. Valley of Strife. Seibert of the Islands. The Rational Hind. Marsh Lights. Lorenzo the Magnificent. The Strolling Saint.

Somewhat above the dead level of much of the current fiction is Margaret Pedler's "Red Ashes" (Doran. \$2.00). Pamela Wayne has almost succeeded in converting her recluse neighbor to the sane view that one mistake need not wreck a whole lifetime. And then she makes the startling discovery as to whose death Blake Carrington is expiating in his voluntary exile. That, of course, modifies the mere theorizing. An apparently irreconcilable situation, however, is finally compounded with sufficient reasonableness to satisfy the wondering reader.

Into the thrills and the throes of Arizona life, Marshall R. Hall plunges the characters of his "Valley of Strife" (Small, Maynard. \$2.00). In this authentic "wild wester," there are continual volleys of shots, tremendous action and dynamic vocabulary. An Eastern girl, first sighted in a buckboard without horses and in mid-stream, enlists the sympathy of thirteen Texan rangers who become her voluntary bodyguard alert for adjustment in a countryside teeming with enemies. The story is evidently designed for the films.

The South Sea Romance, "Seibert of the Island" (Doran. \$2.00), by Gordon Young, introduces all the stock characters usual in such fiction. These figures are types and not individuals; the two or three of them who might have grown into real people are barely sketched. The main action is concerned with illicit love; with more capable handling this might have been made tragedy instead of being left tawdry and tiresome.

Ben Ames Williams has executed a splendid study of the effect on character of tradition and environment, as shown in the fortunes of one generation of a decaying New England family, in his "The Rational Hind" (Dutton. \$2.00). Though most of the people in the novel are far from inspiring and though the atmosphere is to some extent depressing, Mr. Williams manages to excite such sympathy for his characters that he excludes dullness from his pages. A more rapid action and some condensation would have greatly improved the narrative.

There is ceaseless probing into the varying shades of emotions in Rachel S. Macnamara's "Marsh Lights" (Small, Maynard. \$2.00). Being overdone, it makes the novel unattractive. The theme is just another variation of the single tune that is played on the eternal triangle. Nannetty, who is not one of the major three, is a pleasant contrast to her fellow-characters, for she is a strong, loyal woman.

Another telling of a picturesque chapter in American history is offered by Dane Coolidge in "Lorenzo the Magnificent" (Dutton. \$2.00). The period is that in which the Texan invasion of the Southwest was being carried on. Lorenzo, a Spanish-American cattleman, was noble in his family history and feudal in his manner of life. He attains magnificent wrath against the Texan cowboys and free-booters. But when, finally, he loses his lands, it is a Texan who brings the aged Lorenzo back home and marries his fair daughter.

A reprint of Rafael Sabatini's "The Strolling Saint" (Houghton, Mifflin. \$2.00) has been found profitable. Those years in which Pius III was Pope are in themselves dramatic and colorful. The ruthless strife between Pope and Emperor, the continued feud of Guelph and Ghibelline, the magnificence and grossness, the saintliness and corruption that existed side by side, needed few imaginative touches by Mr. Sabatini. There was imperfection in the human economy of the Church at that time. But Mr. Sabatini has exaggerated it wofully. Religion was not so predominantly superstitious or hypocritical, the Roman Inquisition was never so utterly iniquitous, the gilded dissoluteness was never so shocking as the author presents them. Historically, the novel is mostly fiction.

Education

Catholics at Non-Catholic Universities

BECAUSE of its intimate connection with the moulding of character higher education has always engaged the attention of the Catholic Church. There is scarcely one university of note in the Old World whose history does not bear witness to the truth of this in the past, and the springing up, in the short space of a hundred years, of no less than nineteen American Catholic universities, fifty-six Catholic colleges for men and sixty-five Catholic colleges for women is proof sufficient that her attitude has suffered no alteration.

There was never a time or a place where the Catholic Church was more vitally concerned in this matter than in the United States at the present moment. The religious battles of the next generation will be fought in the classroom, the newspapers, books and magazines, and the shock-troops of the Church will be intellectual laymen, well grounded in Catholic apologetics, ethics and philosophy, and prepared by college and university training to present the views of the Church on the platform and in the press with accuracy, clearness and dignity. For this work none will qualify but those who are thoroughly conversant with Catholic principles. To be a scientist of note and at the same time to be able to say the *credo* with sincerity and devotion will be an excellent thing for the scientist; but it will be an infinitely more useful thing to the Church in America if that scientist can stand up before an audience of non-Catholic intellectuals and give a reasonable and convincing account of his Faith.

Now if it is of the greatest moment to the Catholic Church to have her sons and daughters well trained in their faith, it must be a source of great uneasiness to her to note the large number of Catholics who are attending non-Catholic colleges and universities. According to the recently completed survey conducted by Mr. C. N. Lischka for the National Catholic Welfare Conference the number of such students for 1924 was 37,931, a figure exceeding by some 3,000 the combined enrollment of all the Catholic colleges and universities in the United States. Truly there is an alarming significance in the fact that fifty-two per cent of the Catholics who are securing a higher education are securing it in non-Catholic schools. What adds gravity to the situation is the rate at which this evil is growing. During the past five years the Catholic enrollment at the University of Illinois has risen from some 500 to nearly 900, while that of the University of Missouri has more than doubled.

The harm suffered by these students is not merely the negative one of deprivation of Catholic instruction. From my own observations at a State university and from statements by students, professors and investigators, now in my possession, I am led to the belief that the condition described by the investigator Harold Bolce in 1909 has not changed, unless it be for the worse. After sitting in

classrooms and interviewing professors in Harvard, Yale, Princeton, Columbia, Pennsylvania, Syracuse, Chicago, California, Iowa, Nebraska, Kansas, Michigan and Wisconsin universities, he summed up his observations in the following words: "It appears that students may absorb *ad libitum* what conventional society condemns as tainted ethics unless the professor, seeking publicity or inexpert in dodging it, arouses the wrath of the community. . . . A doctrine which, universally applied, might overturn religion, society, and the civil law is accepted as placidly as a demonstration in geometry or algebra. . . . Automatically the teachings of the professor sink into the student mind. What the scholar in the chair of authority says is gospel. He is usually a man of force and genius, and often magnetic. He has a following. Some of the classrooms are so crowded that seating capacity is at a premium. That is why, if the teachings of the professor are wrong, they are unusually dangerous." ("Blasting at the Rock of Ages," *Cosmopolitan*, May, 1909.)

"It is difficult to estimate the number of such professors with any exactitude. From a very extensive survey conducted a few years ago by Professor James H. Leuba of Bryn Mawr, it would appear that more than fifty per cent of our scientists doubt or deny the existence of a personal God and personal immortality, along with the corollaries connected with these truths. But even if the dangerous type of professor is in the minority (and such is probably the case), still the influence of such teachers on the student body is altogether out of proportion to their numbers. It is not the orthodox professor whose theory of life and morality is discussed in the private seances in fraternities and boarding houses; it is the sensational instructor who, no matter what his formal course may be, will always find time for an excursion into birth control, free love or some equally interesting field.

This point is illustrated by a letter which I recently received from an eminent professor in the Department of Education of a great northern university (non-Catholic, of course). He says in part:

The most sinister situation of which I have any personal knowledge is one which is growing out of the immoderate and unbalanced teaching of the younger college instructors. I do not refer here primarily to the teaching of biology and its religious implications, although I think we have a serious educational problem right at that point. I refer rather to a sort of teaching license which appears chiefly in departments of philosophy, sociology, English literature, and psychology. To my knowledge young people in various institutions are to a greater or less extent getting thrown in contact with an unrestricted output of perverse literature and utterances from the teacher's platform which are unsanctioned by science, by human history, or by any sane sense of human nature. . . . I have encountered more than one instance in which it has seemed to me that a young person's whole ideational system has become so topsy-turvy and perverted that we have a clear case of maladjustment almost tantamount to insanity.

The degree of boldness with which teachers air their

pestiferous views depends, of course, upon the amount of "academic freedom" that exists in the institution. If the sky is the limit, one may expect anything. If the president and regents are still somewhat conservative, the teacher may have recourse to the indirect method. How this is employed is well exemplified in the following letter from a former student of philosophy at a great State university in the South who is now himself a teacher in another non-Catholic university. After stating that in his opinion, neither he nor a large part of the faculty of that and other universities believes in an infinite God, he goes on to say that "most professors leave the impression that they do believe in a God of some sort, and it is impossible to ascertain how honest they are in professed attitude. I think that on the whole the student is given material that would lead him toward a belief that no God existed, and when the student expresses that belief the professor expresses his own belief that a God does exist, sometimes, I think, more to dodge responsibility for the student's agnosticism than to give a true opinion." He concludes by saying that as a result, there is a marked tendency among the students away from the concept of God.

This last statement is confirmed by a priest whose duties bring him into contact with one of the largest colleges for women in the country. "I have it on the authority of a professor, himself an Episcopalian," he writes me, "that more than half the seniors believe little or nothing of the religion which was theirs when they came, or of any religion. As for the Catholics, I am forced to the sorrowful conclusion after ten years of experience, that very few leave this establishment with Faith and morals unimpaired. I am convinced that the Catholic father who allows his daughter to attend this, or any of a dozen similar colleges in the East, exposes her to almost certain loss of Faith."

That this is not an exaggeration will appear from the statistics gathered by Leuba. After questionnairing 1,000 students of nine colleges of high rank, he finds that among the freshmen the agnostics and atheists number only fifteen per cent, but by the senior year this figure has increased to nearly fifty per cent. (Leuba, "Belief in God and Immortality.")

According to the statement of a former State-university student which is in my possession, "My whole education was adapted to make me believe that there was no God, no hereafter, no heaven, no hell, no soul, no God-Man; [that] miracles [are] impossible. . . . [that] this present code of morality is not necessarily such as it is . . . [that] for the individual it is necessary to obey this code to avoid the penitentiary." And yet there were nearly 750 Catholics at this university last year. Can we remain indifferent to such a situation?

CLAUDE H. HEITHAUS, S.J.

(This is the first of a series on this important topic)

Sociology

Voting and Voters Again

IN an article appearing in AMERICA for August 15, Mr. John J. Ryan takes issue with me on one point in connection with the above topic. He believes that "there is an inherent right to vote, and that this right is one of the 'unalienable' rights recognized by the fathers of our country when they drafted the Declaration of Independence." In proof of his assertion he quotes at length from the opening paragraphs of that document. As he doubtless is in earnest, it devolves upon me to do two things: to justify my own position, and to remonstrate with my critic in what, I hope, are construed as unequivocal terms, on several points which for the sake of brevity and clarity, I shall number.

I. In the first place, as a minor detail, but not without significance relative to criticism of the whole article, I may point out that nowhere in my article did I refer to America specifically. The argument was intended to apply generally.

II. May I next ask Mr. Ryan whether he agrees when I said: "When any vote of the public is taken, whether upon Federal, State or local matters, it is generally recognized that the result is very much of a gamble." If he does not agree, then he is, to use my previous expression which he seems so much to resent, "an animal of limited intelligence appealing to those of his kind" and he stands in the way of an improvement in the political constitution of the country. If he agrees, what solution can or does he offer? I presume that his answer falls in the second case. I should like, for my own enlightenment, if for no other reason, to see a statement of his remedy for the present anomalous system of voting and representation generally.

III. In common with many others who write on problems of democracy in the United States Mr. Ryan thinks that the *dernier cri* has been uttered when he quotes the Federal Constitution and the Declaration of Independence. I, who am not an American citizen, but hope to become one in the very near future, respect these documents as of really great worth in the history of democracy. They are pillars of the State. But they are human documents, all too human, after all. Democracy is human, too. It is a dynamic force, not static. I believe American democracy is too glorious a thing, too progressively human a structure, to be confined definitely to limits ordained by these documents. There is too great a tendency, it seems to me, to read the written word of these documents whilst ignoring their spirit, and failing adequately to translate, *mutatis mutandis*, the mood of the times in which they were written, to our own day. Mr. Ryan seems to belong to this tradition. He evidently thinks there is an end of all argument, if one can quote from such sources. Yet the question of rights, especially

inherent rights, transcends all constitutions and all declarations.

IV. This brings me to my major point in rebuttal. Is not Mr. Ryan defining inherent right in what he supposes to be terms of the Constitution? Whether this can be done or not (I shall show later that it cannot), it is unquestionable that no document yet made by man can grant or give or confer an inherent right. That would be a glaring contradiction in terms. We simply have or possess the right, that is all. The crux of the question is, then, what is an inherent right? As I understand it, an inherent right is one which all members of the "genus homo," irrespective of race, age, creed, nationality, etc., possess under the natural law. Or, as Cronin states in his analysis of rights, an inherent right is one "which one possesses from birth independently of any human conditions—for instance, the right to life." (Science of Ethics, I, p. 629).

Now, an acquired right is one which we come to possess in time on the fulfilment of some condition or conditions. (Cronin, *loc. cit.*) It is evident that voting comes in this category. What are some of the conditions? The student of civics and sociology recognizes many of these which have been or are still being used: a definite age, property or residential qualification, nationality, creed and race. If the right to vote is, as Mr. Ryan asserts, an inherent right, it should be extended to children, male and female, over the age of seven, to sailors and soldiers on foreign service, to aliens resident in the United States of whatever race or nationality, to women as to men, and to inhabitants of the District of Columbia, in presidential elections. But why proceed farther with this argument?

I am convinced that much of the apathy, hesitancy and general attitude of don't-careness of the voters to-day is due to this belief that voting is something that comes to them as by inherent right. That is why many people fail to exercise it, or misuse it, just as they do some of their truly inherent rights; for instance the right of married people to beget children, and to care for them. To-day, we have little respect for what we get easily or for nothing. We value those things we acquire, or have a chance or possibility of acquiring, at some cost. The price we pay for the suffrage, I do not say the price our forefathers paid, is too small for many of us.

V. Mr. Ryan, as it seems to me, mixes terms when he cites a phrase which I did not use. In his ardor to correct me, he has fallen into two mistakes. I refer to the use of "inalienable" and "inherent" in connection with rights, as synonyms. The veriest "Macaulay's school-boy" knows better than that. An inalienable right is one that we cannot renounce if we would. Manifestly, voting, if the percentage number of votes cast at elections in proportion to the electors is any authoritative indication, does not fall in this category. The term "inherent," again, always refers to the origin of a right, and the term "inalienable" to its object.

As I have said, the right to vote is an acquired right. If this is more fully recognized, and taught, then the substance of my previous article is apropos. My argument then was this: the right to vote is an acquired right, but the conditions of acquirement, judging from results, are too easy or too inadequate. Therefore, the problem is to better the results by stiffening the conditions of acquirement. Or more briefly: the right to vote being an acquired right at present, would not better results be obtained if, on lines suggested in my article, it were made defeasible? Then, people would not prate so loudly about rights, at the same time forgetting that the possession of a right connotes the exercise of a duty. Mr. Ryan never once mentioned duty.

R. R. MACGREGOR.

Note and Comment

Holy Father Commends
Work of Catholic Union

THE present pontificate bids fair to become known, in addition to its many other notable activities, as the great era of reunion. The encouragement of such overtures from Anglicanism as are expressed in the Malines conversations, the prominence given to the Eastern Rites in Rome, and the manifest interest of the Holy See in everything looking towards the bringing back of Orthodoxy to the center of Unity, and in particular the letter of His Holiness to the Abbot-Primate of the Benedictines requesting that his Order give special attention to work in Russia, and urging the ultimate formation of a Congregation of the Slavonic Rite, all point in this direction.

So, also, in a recent private audience granted the Rev. Augustine Count Galen, O.S.B., founder of the Catholic Union, we are informed by him that the Holy Father declared that its work was a providentially inspired fulfilment of his dearest wishes and instructed Father Galen to convey his gratitude and benediction for the assistance that American Catholics have rendered in this cause. At the same time he urged upon them the necessity of continuing this good work and especially asked further support for the Russian Seminary in Rome where priests are being trained to give their lives to this delicate mission. The Catholic Union thus has a new sanction given to its appeal that has already received such generous support from American Catholics.

Two New
Radio Stations

ONCE upon a time, as all good fairy stories begin, and not so long ago either, in the early seventies to be more precise, where the massive walls of the great Paulist Church now rise, at West Sixtieth Street, New York, was a beautiful garden. Pacing along its trim and well-kept paths, in the evening, could be seen the famous founders of the Community, Fathers Hecker, Bodfish, Young, Hewitt, Spencer, Stone and their associates, mak-

ing their meditations or reading their Office. On this once so favored site the modern fairy Progress has just erected the twin steel masts of the radio station that will begin to broadcast next month.

St. Louis, Mo., likewise is to have superior broadcasting facilities. The Rev. Charles H. Cloud, S.J., president of the University, announces that he has received \$25,000 from the Catholic Laymen's Association of Missouri to purchase and install a 1,000-watt radio-broadcasting set at the University. Broadcasting of information both of a religious and educational nature has been a vital subject of consideration by the Laymen's Association and at a recent meeting of the Executive Board definite plans were made to improve the present radio broadcasting facilities so as to have Station WEW a completely modern high-powered plant. Although St. Louis University was the first radio center established in the Mississippi Valley and is a pioneer station in the United States, nearly all the younger ones have gone ahead of it in facilities. WEW was the first station authorized by the Department of the Interior to broadcast stock, market and weather reports. When there was a rumor that Station WEW was thinking seriously of discontinuing Government broadcasting, farmers of Southern Illinois alone sent over 10,000 letters, cards and telegrams to the Government urging that the University continue its service. In addition to these Government reports, lectures and musical programs have met with unusual favor throughout the country. The station is in charge of Brother George E. Rueppel, S.J., an authority on earthquakes and seismology.

Bishop Murray Promotes Devotion

THE readers of AMERICA who have been following the suggestions of correspondents as to means of promoting devotion to the liturgy of the Church will find an example of practical value reported by a writer to the *Tablet*, Brooklyn, who recently visited St. Patrick's Church, Hartford. He discovered that every seat in the church was

provided with a recent edition of the missal in Latin and English, so that no one could say, "I forgot my prayer book" or "It is too large to carry in my pocket."

In a conspicuous place near the altar rail a large card is displayed entitled Mass book page. The numerals give the page in the missal, which is changed daily, so that one has only to take up the missal at his hand and look at the card and turn to the page indicated to follow the Mass intelligently. Hymn books are also provided for each sitting. No parishioner of St. Patrick's has any excuse for twirling his thumbs or gazing at the ceiling when fulfilling the obligation of hearing Mass.

This novel provision, it may be noted, is but one of many means of instilling devotion taken by the distinguished pastor, the Rt. Rev. John G. Murray, Auxiliary Bishop of Hartford, since he assumed the rectorship of St. Patrick's, three years ago. On his first Christmas in the parish each member of his flock received from Bishop Murray a specially compiled pocket prayer book, provided with space

for a record of one's daily examen of conscience, and on the fly-leaf the Bishop urged his Faithful to employ this means of accomplishing progress in virtue and a diminishing of their faults. His prospective flock in the diocese of Portland, Me., whither Bishop Murray is soon to go as Ordinary, are to be congratulated on their good fortune in securing a Chief Pastor whose zeal for Christ's cause is so widely recognized.

Our Agricultural Situation

AN analysis of the agricultural balance sheet by the United States Department of Agriculture shows that American farmers are far from meeting with the results that might encourage others to leave the cities for the rural districts. The danger is that our farms will be still further depopulated. The department finds that the total return on the farmer's unencumbered capital was about 4.1 per cent., while he was obliged to pay 6.4 per cent. on the capital borrowed by him. Only 79 per cent. of the total capital is owned by our American farmers, and they are paying interest on the balance. In addition, we must remember that the business man figures interest charges as part of his fixed expenses, and does not include this income among his "profits." In round figures the net agricultural income for 1924-25 was \$2,712,000,000 and for 1923-4 was \$1,882,000,000.

Size of the Presidential Family

OF the twenty-nine men who have been President of the United States, all except Buchanan (1857-1861) were married, and to these twenty-eight couples an aggregate of 108 children, sixty-three boys and forty-five girls, have been born. Washington (1789-1797), Madison (1809-1817), Jackson (1829-1837), Polk (1845-1849) and Harding (1921-1923) were childless. The largest family was that of President Tyler (1841-1845) who married twice and had fourteen children, seven by each wife, and the next in order is that of President W. H. Harrison (1841) who had ten. His grandson, President Benjamin Harrison (1889-1893), forms a contrast, for he married twice and had but three children, two by his first, and one by his second wife. The other twice-married Presidents are Fillmore (1850-1853) with two children, and Wilson (1913-1921) with three. Presidents Monroe (1817-1825), Fillmore, McKinley (1897-1901) and Coolidge had but two children each, diminished in President Coolidge's case by the death of the younger son last year. Of the larger families, besides those of Presidents Tyler and W. H. Harrison, President Hayes (1877-1881) had eight children, President Jefferson (1801-1809), Taylor (1849) and Roosevelt (1901-1909) six each, and John Adams (1797-1801), Johnson (1865-1869) and Garfield (1881) five each. The average number of children in the Presidential family is a little less than four, or in exact figures, 3.857.